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THE  
WESTERN UNITARIAN CONFERENCE

FOURTH ANNUAL NUMBER

OF

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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For the fourth time we yield our pages to the Western Unitarian Conference, for its annual exhibit of things done and things desired. To those of our readers interested in the work of the Conference we need offer no apology; to those who are not thus interested—well, perhaps they will be after a careful reading of this number of UNITY

NOTES.

The Western Unitarian Ministry was increased sixteen and two-thirds per cent. the last year.

Twelve of the Ladies' Societies in connection with the Unitarian parishes of the West report two thousand and thirteen dollars and ninety-three cents as their contribution to the cause this last year. This does not include the activities of the women of Denver, who, during the

period of drouth, tilled the fields the men abandoned, called a minister and carried the Society to its present success.

Few men are permitted to live long enough to see so much harvesting from their own seed-sowing as Dr. Eliot, of St. Louis. One of the thrilling moments of the recent Conference was his recital of the small beginning he made in St. Louis, over thirty-five years ago.

The higher forms of life are characterized by their complexity. Simplicity of organization is a mark of the primitive forms of life. The process of segmentation and differentiation is slowly going on in the Unitarian body. Not one, but many members is the ideal; not one, but many treasuries will give the largest aggregate. Local conferences are beginning to do their own work, the women will do most when they administer their own affairs. We hope that at the coming anniversaries in Boston the American Unitarian Association will do all in its power to encourage this tendency to a diversity of industry, and do all it can to multiply the special interests. Intelligent men like to give best when they know where their money is to go. They give more freely to the cause than to a cause.

The organization of the "WOMEN'S WESTERN UNITARIAN CONFERENCE," at St. Louis, last week, instead of being an idle desire for independence, or a mischievous itching for complicated machinery, as it might seem to some, is, to our mind, a movement of far-reaching significance. It is one more manifestation of the undercurrent of thought and feeling that is carrying the women of the Unitarian churches of the West, in common with the women of all the other denominations, towards a more dignified and self-reliant interest in ideas. It indicates the hastening of that time when woman will become, not simply a supplement, but a complement, to man. It is not sufficient that



woman should henceforth manage oyster suppers, arrange for socials, or even administer the soup-and-apron charities of the church, but it is for her to make herself felt and heard as a thinking, working being. The W. U. C. is a growth, the tiny bud on a four-year-old stem. Four years ago, at Toledo, there was an awakening to life among the women. Three years ago, at Chicago, they asked for representation on the Conference Board, and an Assistant Secretary, a woman, was elected, and a few earnest women dared do what the men shrank from—the opening of a head-quarters in Chicago. Two years ago, at Cincinnati, they determined to raise \$500 towards the salary of this Assistant Secretary, and did it. One year ago, at Milwaukee, they asked further representation on the Board in the person of an Assistant Treasurer. This year they could not desist from setting up housekeeping for themselves, organizing a conference on a basis even more hospitable and more consistent than the parent conference, combining the individual and delegate membership in a more business-like manner. Their work is fairly before them. The \$500 which they have assumed ought to grow into the \$700 which would enable them to fully salary their secretary. If this is not done this year, it will be next. There must be, at least, twenty-five women connected with our few parishes who might make themselves happier this coming year by the payment of the ten dollars which would constitute them life members of this new conference. There are two hundred and fifty other UNITY readers, within and without the Unitarian parishes, who would be strengthened to do life's work by linking themselves to this fellowship, by paying the one dollar which would make them annual members, and the poorest of the parish societies will make themselves richer by contributing something. Well did Prof. Swing say, in commenting upon a recent women's meeting representing another faith, "The women of our era have found some new and great forms of usefulness."

\* \* Paths of duty and usefulness and of a new happiness are rapidly disclosing themselves in what was once to her a trackless desert, and along these ways of pleasantness and peace she moves gracefully and joyfully."

The ties of family and of country were never intended to circumscribe the soul. Man is connected at birth with a few beings, that the spirit of humanity may be called forth by their tenderness; and whenever domestic or national attachments become exclusive, engrossing, clannish, so as to shut out the general claims of the human race, the highest end of Providence is frustrated, and home, instead of being the nursery, becomes the grave, of the heart.—*Channing*.

The essence of true nobility is neglect of self. Let the thought of self pass in and the beauty of a great action is gone, like the bloom from a soiled flower.—*Froude*.

## Conferences.

### WESTERN UNITARIAN CONFERENCE.

#### OUR ST. LOUIS LETTER.

DEAR UNITY:—It almost seemed a sin that we should have so good a time close to the drowning farmers across the river; but we had to have it. A spring with its lilacs and apple-blossoms on,—a great city *in*, rather than on, the flooded Mississippi,—the most beautiful church edifice of Liberal faith that I have seen, save, possibly, First Church in Boston,—hosts, whose friendliness was a constant lesson in hospitality,—and perhaps a hundred "delegates," about thirty of them parsons,—these were the materials out of which resulted the "exceptionally pleasant Conference," for which we gave thanks in our good-by resolutions at St. Louis.

The church was a surprise to most of us. Its gray stone outside is a cluster of Gothic outlines. Its inside is of red brick and yellow pine, no plaster on the one, no paint upon the other; the beam-work strongly framing all above. Amid these colors glowed memorial windows, whose pictures lit the church by daylight and the streets by night with noble forms and faces. On one side of the shallow transept a large amber-tinted window-screen shut off, or opened into, ample parlors, which, in turn, at one end, opened by other movable windows and wainscots into a pastor's study so rich that one couldn't help looking at Brother Snyder with a little doubt,—“All this, and heaven too?” At the other end, across the parlors, lay what seemed to be an inexhaustible fountain of refreshing; and “at a certain season the angel went down into the pool” and then stepped about till none in all the hungry multitude was forgotten;—thus at each mid-day and evening-time!

Well,—what a handful of folk we are! Thirty parsons,—and we rejoiced over them as about the largest number that had ever graced a Western Conference. Does the breadth of our platform have any thing to do with the fewness of the men who stand upon it? The very best thing, perhaps, about a Western Conference is that same platform, which “conditions fellowship on no dogmatic tests, but welcomes all who desire to work with it in advancing the Kingdom of God.” And yet from even this broad basis should be stricken out, I think, its untrue claim, or else the invitation should be made broader and braver still by changing the one “dogmatic” name it does contain to read “the Kingdom of righteousness and truth and love.”

Two things made our meeting pleasant. One was the feeling of fellowship all round the little company of hosts and guests. The other was a glow that came, not from any grand idea so grandly uttered as to uplift and give a vision to be remembered, and not from any philanthropic work reported or in plan. Let us say frankly that in these best ways our Conference disappointed. But the glow of a successful year was felt as the Secretary told us not only of the miles traveled on his field-work, and the church-debts that were paid, and the new churches that were built, and the new ministers wel-



came to the Western field, but of the head-quarters at last fairly established at Chicago for all our Western Liberal work.

*The best result of the past year, the first during which we have had the whole time of a Secretary, has been that strengthening of our center.* Our work has two parts, field-work and central work; and neither can be strong without the other. Till recently we have attempted field-work only. The truth is, that for the last twenty-five years the Western Liberal churches have lived in most parochial conditions,—each one for and in itself; not realizing how aptly Franklin's word applied to us, that to hang together is to escape the hanging separately. Thus far the exigencies of local life may have seemed so pressing as to scarce allow alternative. But now, at least, the time has come where at each outpost parish those exigencies will be actually lessened by helping to strengthen that central heart and head through which all the members can feel themselves one body. That fifty dollars paid to the Western Conference to every eight hundred dollars paid the local minister will increase, not diminish, a society's total income of church-life for the year,—something like that is getting to be the fact. And at St. Louis it was good to hear and see the signs of the growing faith in this fact. One sign was the news that Chicago gentlemen, connected with the Unitarian parishes there, had taken it in heart and hand and purse to furnish and sustain a head-quarters-room, a sort of Liberal Exchange and *rendezvous* for the West, and had further given \$2000 to the building of the church at that leading nursery of Western brains, Ann Arbor. Another sign was the instantaneousness with which St. Louis responded to Brooke Herford's appeal for \$1000 in this last behalf; the pleader had scarcely time to take his seat before he held the \$1000 in a pledge from a St. Louis friend. Another sign was the instant way in which the year's deficit of \$130 in the Conference Treasury was made up by contributions on the spot. A fourth sign was the business spirit with which the ladies met, discussed, plotted and formed themselves into a new Association, the "Women's Western Unitarian Conference," to act as a definite branch of the General Conference. A fifth was the report in your behalf, dear UNITY, that a Book Company had been formed in Chicago, to build your house upon a rock; and the cordial endorsement given by the great majority of the Conference, after elaborate discussion in the ministers' Star-Chamber meetings, of the Secretary's course this past year in acting as your editor. The endorsement was based upon their recognition that you gave hands and feet and wings to him, and had been the ally indispensable in developing the new center to our working system. Such signs as these, I say, showed solid growth and gave the feeling of success. "Growth cubical rather than superficial," said the Secretary,—"*a deepening and solidifying rather than extension.*" On the whole, probably, our best year yet.

And now shall I try to tell you a bit of what was said in paper and debate? Mr. Herford's opening sermon was an earnest counsel to "strengthen the things that remain." If in this day's slip-away of faith, naught remains to you in Christianity but the Sermon on the

Mount, then strengthen that, he said,—that is about the heart of the whole thing. If no belief be left but belief in God, why, if you will only make the best of that, that is *everything*. Strengthen it, and it will grow gradually to a thought of light and joy, a thought of a great tender power, a thought of wise, merciful care enfolding all lives, all works. Or if even this belief in God slips from you, what still remains? Belief in *Man*: and then the preacher became psalmist and rose to a Psalm of Life for which, I trust, you will find a corner, UNITY, to make a future number richer. And still I missed the Hallelujah in his tone, and could not help wishing that the preacher had chosen another Bible-word about "remainders," and given us his whole sermon set to a quite different key-note,—to Paul's ringing sentence, "If that which be done away be glorious, *much more* that which remaineth is *glorious*!"

Mr. Wendte and Mr. Sunderland discussed in "fifteen minute" papers the "Unitarian Message." As this, I believe, was our first attempt to have fifteen minute papers, both gentlemen thought it a good time to treat resolution; so one gave us thirty minutes and the other thirty-five. But this arithmetic was their weakest point. The gist of Mr. Wendte's thought was that it was time for Unitarianism to change its Petrine to a Pauline mission; *i. e.*, it should cease to confine its aim to Christian orthodoxy as Peter confined his to Jewish orthodoxy, and, instead, should seek its mission-field among the doubting, the denying, the unchurched of the day, as Paul found his among the outside Gentiles and thereby planted the new faith in the world. In Paul's direction, not in Peter's, lay our opportunity and duty,—the spirit of the age was taking care of orthodoxy. Not altogether so, thought Mr. Sunderland. Unitarianism stood, said he, for four things,—religion, the Christian religion, enlightened religion, philanthropic religion; and in all the work thus indicated its missionary work must be *aggressive*, if it is to be successful. Who ever heard of an unaggressive missionary? And among the arch errors that should feel our blows stood orthodoxy still. The spirit of the age is Unitarian just so far as earnest men and women make it Unitarian. And so there came a refreshing little fight among ourselves as to whether we ought to do any fighting with our neighbors. Hosmer believed with Wendte, that our true business lay with those outside the churches, and said that Unitarians made more ado over one convert from the orthodox than over ten Gentiles provided with a fold. Nor did he agree that "Christian" was the adjective that Unitarianism need covet as the all-essential; rather should it fling out the flag of free thought in religion. But Mr. Herford pertinently asked, Who *made* the unchurched, anyway? Orthodoxy. "Well, I don't object to picking apples out of the mud when I can't do better. But some of them are apt to be badly bruised in falling. So, on the whole, when I see apples ripening, I had rather give the tree a shake and stand under with a blanket, so that the fruit needn't fall into the mud at all."

The evening meeting after this was to teach us "How to Build Up Unitarian Churches;" but we didn't get very far in our lesson. Mr. Clute's most fruitful hint,



perhaps was a word in favor of home-made, unschooled (though not untaught) and self-supporting missionaries. Iowa had raised some of that sort. Mr. Utter put some wise fun into his advice. As to the place,—the best word to say to many a place about building a Unitarian church there, was "Don't." As to men,—“to make a good Unitarian minister you must find a man fitted to succeed in any other career in life.” As to accessories and incidentals,—“we have the best religion, but *cushion the seats all the same!* We can't afford to give any odds.” And as to the best building-material for such a church, he had the grace and truth to say that, compared with all other stuff, a few good old Boston Unitarians were as Portland cement is to lime-mortar. Then Dr. Eliot summed up the half century (almost) of his own St. Louis success in saying that the two prime requisites of successful Unitarian ministry were (1) to go to one's place *self-consecrated*, to the work and (2) to *stick*. By-and-by one of his trustees handled our evening's subject practically in perhaps the best speech of the evening, certainly the shortest,—the \$1000 speech in ten words, already mentioned.

But to skim all the cream would take too big a pan. Of the Sunday School Society's meeting the next morning, you will hear through others. That afternoon saw our “business” finished, and the next year's fairly faced in the apportionments increased some 25 per cent. to meet the increased cost of the growing work. And the evening ended all with half-a-dozen earnest speeches parted off from one another by Mr. Snyder's fun. To him, and to his people, many of us were still to owe a pleasant day of sight-seeing; for at the Mission School, the School of Mechanics and the new Art Museum—all of them the offspring in some sort of this living church—we kept bidding each other good-byes all through the Friday.

One postscript to my letter: The Conference next year is to meet at Cleveland, Ohio, where another new church waits to welcome us. In that border city, between the West and East, can we not have a meeting better than the best so far? One of which “exceptionally *inspiring*” may be said? Can not our Executive Committee plan it so that (1) Eastern and Western Unitarianism shall greet each other there in large representations; (2) so that we shall have three full days for the meetings instead of two, beginning on Monday instead of Tuesday night; (3) so that laymen shall take a larger part; (4) so that at least one subject of practical philanthropy shall be presented and discussed; and (5) so that our stock subject, “Unitarianism,” shall be treated rather as an applied art than as a theoretic science, and, so far as it be treated in its theory, that some great uplifting word be surely spoken? Plan all this, or something like all this in ample season, promise it by mid-winter, give notice of the programme, both West and East, two good months beforehand,—and we could hardly fail to have a Conference to date from. Meanwhile the St. Louis word to the Western churches is,—Strengthen the things to *come*, strengthen the Liberal work throughout the West, strengthen *yourselves*, by paying generously and promptly apportioned the sums asked for to spread the word and work this year.

W. C. GANNETT.

## PROCEEDINGS

Of the Twenty-seventh Annual Meeting of the Western Unitarian Conference, held in St. Louis, Mo., May 3-6, 1881.

The Conference was opened on Tuesday evening, May 3d, in the new and beautiful “Church of the Messiah,” with a sermon from Rev. Brooke Herford, of Chicago, from the text, Rev. iii: 2, “Be watchful and strengthen the things that remain.” A social reception of the delegates was held at the close, in the social-rooms of the church. On Wednesday morning a devotional meeting, led by W. C. Gannett, of St. Paul, Minn., was held from 9 to 10 A. M. At the latter hour the Conference was called to order by Rev. J. C. Learned, Second Vice-President, in the absence of Hon. J. J. Bagley, of Detroit, President of the Conference. On motion of J. Ll. Jones, the Rev. E. I. Galvin, of Chicago, was elected as Assistant Secretary of the Conference; and Revs. Brooke Herford, of Chicago, Mr. Stanwood, of Cincinnati, W. C. Gannett, of St. Paul, and J. T. Sunderland, of Ann Arbor, were appointed a committee on business; and Joseph Shippen, Esq., of St. Louis, and Rev. J. H. Crooker, of La Porte, Ind., a committee on credentials. The list of delegates having been gathered, it was found thirty-three churches were represented, and thirty ministers were present.

Reports were then read by J. Ll. Jones, Secretary of the Conference; F. L. Roberts, Assistant Secretary; T. B. Forbush, Secretary of the Michigan Conference; Mrs. C. T. Cole, Secretary of the Iowa Conference; Miss Sarah A. Brown, Secretary of the Kansas Conference; by W. C. Gannett, for the Unity Publishing Committee, and by Joseph Shippen, Esq., of the Meadville Theological School. Then followed the reports of the Treasurer of the Conference, Rev. Brooke Herford, and the Assistant Treasurer, Mrs. J. C. Hilton, of Chicago. The report showing a deficit of \$130, which was promptly made up by contribution from the audience. The session closed with some remarks by Rev. J. N. Trask, upon the work among the Indians, the progress made in their civilization.

The afternoon session was opened by the singing of a hymn at 3 P. M. After which the Rev. C. W. Wendte, of Cincinnati, and Rev. J. T. Sunderland, of Ann Arbor, read papers on The Unitarian Message, which subject was discussed by Messrs Royce, Hunting, Clute, Hosmer, Herford, Jones and Blake.

Wednesday Evening. Rev. C. J. K. Jones, of Louisville, Ky., in the chair. Papers were read by Rev. O. Clute, of Iowa City, and D. N. Utter, of Kansas City, on “How to Build Up Unitarian Churches.” The discussion was continued by Dr. Eliot, of St. Louis, D. L. Shorey, Esq., of Chicago, and the Rev. John Snyder. A. G. Jennings presented the claims of UNITY, and Mr. Herford the claims of the Unitarian Church at Ann Arbor, in response to which the trustees of the Church of the Messiah, St. Louis, subscribed \$1,000. The session closed with a hymn and the benediction, and a social gathering in the vestry followed.

Thursday, May 5th. The forenoon was given to a meeting of the Western Unitarian Sunday School Society. The hour from 2 to 3 P. M. was occupied by a Ministers' Meeting; adjourned from the same hour of the day before, and a Woman's Meeting, which also occupied the same hour of the day before. At 3 P. M. the Conference assembled, at which the Business Committee reported the revised treasury statement. An invitation to hold the next session at Cleveland, Ohio, which was adopted. After which the following resolutions were introduced

By D. L. Shorey, Esq.:

*Resolved*, That the thanks of the Conference are extended to the members and pastors of the Churches of the Messiah and the Unity of this city, for the use of their beautiful churches and for the many personal attentions which have made all the meetings of the Conference exceptionally pleasant and delightful.

Carried unanimously.



By Rev. J. T. Sunderland:

*Resolved*, That the Western Unitarian Conference desires hereby to express to the daily papers of St. Louis its appreciation of the full and excellent reports of the Conference just closing, which have appeared in the columns of said papers.

By Brooke Herford:

WHEREAS, The building of the church edifices at the two State capitals, Des Moines and Madison, in the coming year, has become a necessity for the success of the societies in those cities; therefore, be it

*Resolved*, That this Conference request its executive committee to take into special consideration the question of aiding those churches in erecting their church edifices.

Mrs. S. C. Ll. Jones here reported that the women had organized themselves into the Women's Western Unitarian Conference, and that they, in connection with the Western Unitarian Sunday School Society, desired to contribute the salary of the Assistant Secretary. Whereupon the Business Committee presented the following resolutions, which were adopted:

*Resolved*, That Rev. J. Ll. Jones be requested to continue as regular Secretary, and that the Conference, while warmly appreciating the value of his recent work in building up a strong central organization, wish to place on record its sense of the primary importance of his missionary work in the visiting and building up of weak churches and the opening of new movements in the larger centers of population.

*Resolved*, That in consideration of the general value of UNITY as a popular medium of communication and intelligence throughout the West, the Conference, while in no sense adopting it or altering its present status as an independent, liberal paper, or assuming any responsibility for its sentiments, heartily sanction Mr. Jones acting as its editor.

At the same time the Conference looks to those who have been the editorial committee and helpers of UNITY in the past, to keep up such arrangements as shall minimize its editorial labor. In consideration of this editorial assistance rendered by the Conference Secretary, the proprietors of UNITY shall freely admit to its columns, without charge, all appeals, advertisements or notices of the Western Conference, with the exception of the annual report number, which may be paid for by the Conference as the executive committee may agree.

*Resolved*, That the executive committee be requested to continue on the same terms of last year the engagements of Miss F. L. Roberts as Assistant Secretary and home-keeper of the new head-quarters club-room provided by friends in Chicago. The Woman's Unitarian Conference undertakes to raise \$500 of her salary, and the Sunday School undertakes to raise \$200 for the same purpose.

*Resolved*, That the executive committee, to be approved by the directors of the Conference, be requested to meet regularly in Chicago, and that the traveling expenses of those members living outside of Chicago be defrayed out of the Conference funds, provided that the amount contributed shall not exceed \$100 during the year, and that all the directors of the Conference be notified of these executive committee meetings and be invited to attend when they can.

The committee also reported the financial scheme for the year. See Treasurer's statement on p. 118. After which it was resolved that one-half of the amount apportioned to each society be paid by the 1st of November, the other half by the 1st of February.

Then followed the election of officers. See page 116.

The closing session of the Conference assembled was held Thursday evening, beginning at 7:30, consisted of a Platform Meeting, with Rev. J. Snyder in the chair. Addresses were made by Rev. J. L. Douthit, of Shelbyville, Ill.; Mrs. J. T. Sunderland, of Ann Arbor; Rev. T. B. Forbush, of Detroit; Mrs. S. A. Diggs, of Lawrence, Kas.; W. H. Page, Esq., of St. Joseph, Mo.; J. Shippen, Esq., of St. Louis; Rev. Rowland Connor, of Manistee, Mich., and J. Ll. Jones, of Chicago.

Thus closed the largest and, by general consent, one of the most enjoyable meetings of the Western Unitarian Conference. One of the happiest features of the Conference was the generous and delightful arrangements made by our hospitable hosts in St. Louis, providing bountiful repasts in the adjoining vestry, between the daily sessions and after the evening meeting, thus promoting genuine sociability. These opportunities for meeting old and valued friends, and for forming new acquaintances, were a blessed economy of the intervening hours. May the quickening spirit of the Conference and its soul-refreshing joys help all "to give good proof of our ministry, and to make this year's labor yield a larger harvest for truth and righteousness sake."

E. I. GALVIN, Assistant Secretary.

## THE SECRETARY'S REPORT,

Read at the Twenty-seventh Session of the W. U. C., May 4th, 1881.

Friends of the Western Conference, I am here to make my sixth annual confession. In making my general survey of the field and summary of the work done this last year, it is difficult for me to suppress the hopeful, encouraging strains that might be unseemly in view of the many things that have been poorly done, and the still greater number of things that have been left undone. The year just closed must stand, as I think, after most careful estimate, as the most fruitful and encouraging year that has been written in the Annals of the Conference since it set up housekeeping for itself in 1875. The growths of the year have been more cubical than surface extension. It has been a deepening and a solidifying more than an expansion. This tendency is indicated—

1. In the more confident life of the parishes; the financial conscience is growing, and silent men have preached the Gospel, with their dollars, with a little more devotion. The strangling coils of debt that at previous conferences have been such a burden of woe among us, are fast passing away from our reports. \$32,400 worth of mortgages have been slaughtered this last year. The Third Church, Chicago, that for the last two or three years had such a questionable existence, in my report has paid its entire debt of \$13,000, upwards of \$7,000 of which was raised in Chicago. Cincinnati soon followed, and rolled away its stone, that weighed \$11,200, with a quiet regret that it was not \$2,000 more, that they might beat Chicago, and that their pastor might come to this meeting wearing the medal as the champion debt raiser of this Conference. But these metropolitan churches deserve but small credit when compared with the still more heroic lifting of the isolated and weak churches at Denver, Col., and Geneseo and Shelbyville, Ill., who have raised respectively \$3,800, \$2,600 and \$1,700. Indeed, of all the churches reported to me this year, but three report any indebtedness. If any other debts remain, the officials of the church, recognizing that church debts have become disgraceful in the Western Conference, were too much ashamed to confess. A careful comparison of statistics also shows a considerable increase of funds raised for current expenses at home. The twenty-two parishes that have answered the question, "What amount raised for current expenses?" aggregate \$65,282.69, or an average of \$2,967 a parish. This does not include the wealthiest and the most generous parish in the West, the Church of the Messiah, St. Louis, which failed to make its report.

2. A second indication of cubical increase is indicated in the church-building movement among us, showing the growth of the conviction that Unitarianism has come to stay. In addition to the three metropolitan churches that have been contributed to our cause this last year, at Buffalo, Cleveland and St. Louis, there has been dedicated a neat little church away out at Humboldt, Iowa; while Ann Arbor and St. Paul have their new churches fairly on paper, and expect to realize them in the form before next winter; while at Manistee, Grand Haven



and East Saginaw, in Michigan, Des Moines, Iowa, and Madison, Wis., the building problem is the pressing question. No more urgent demand has come to the desk of your Secretary, during the year, than the request for some architectural helps to shape the material church, that it may be a fitting garment for the church spiritual. It is not an easy thing to build a church that is not an offense to one or more of the senses, when the money is plenty. Such an architectural success as this in which we are assembled, is very rare among the most opulent. The problem is greatly heightened when the means are limited. The Western Conference needs an apostle of brick and mortar, who has been called for, but not found. A man who will show us how to secure the conveniences of a \$15,000 or \$20,000 church for \$5,000 or \$6,000, is the benefactor we look for. One of the future officers of the Western Conference will be the Conference Architect, whose business it will be to secure *maximum* results for *minimum* investments, to discourage sham art and to condemn as the one intolerable heresy—a debt.

3. A third indication of cubical growth is a change in the character of the work demanded of your Secretary. The desk-work, which in previous years has been of secondary importance, is becoming a prime concern. The work of propagandism and of missionary agitation, in the limited sense of holding meetings, is being taken in hand by more local organizations; the State Conferences are on the threshold of that work which heretofore we have been content to leave in the hands of the one General Secretary. The most heroic stretching and systematic spreading out of your Secretary as "a voice in the wilderness," results in something quite (the slang is only apparent) too thin. The Western Conference can never more shrink back into the one-missionary-man power. It must become more of an institution, with its strong center, as well as its wide circumference. Its central office and the associate interests of Sunday School publications, printing and book distributing work, are making greater and greater claims upon us. The army in the field must have a base of supplies—begging the pardon of St. Louis—it is for us to make our central office at Chicago so live and vital a power that eventually it will be to the Unitarian interests of the West what Boston is to the Unitarian interests of New England. Three years ago, by means of the courage of a handful of women, an office for the Western Conference was opened in Chicago—a sky parlor, the topmost and backmost room we could find. That room was immediately converted into an Unitarian tool factory, and we abandoned it last Saturday, our work having literally overflowed. Our publications, in common with liberal books generally, are henceforth to find a place on the shelves of the Colegrove Book Co., an organization formed this year on a safe business basis, and which now controls next to the largest book trade in Chicago. The management is in full accord with the purposes and ambitions of the Western Conference. Adjoining this bookstore, on the same floor, the Unitarian gentlemen have rented and are furnishing a convenient and attractive office and reception-room for the Western Unitarian Conference, a room where Unitarians will meet

as they pass to and fro for pleasure, for counsel and for work. The rent and furnishing of this room will cost this year about \$1,000. This is a gracious contribution of the Chicago laymen to that institutional life of the Western Conference which, as business men, they are perhaps more prompt to see the need of than the ministers who are apt to make greater claims to prophetic power. In my annual report, read to you at the Milwaukee meeting, last June, was the following sentence: "Since the 1st of March I have given special attention to UNITY, feeling that it was more directly related to the success of our work than any other claimant upon my attention." That conviction has grown on me continually, and throughout the year I have given attention ungrudgingly to the fostering of this little paper missionary, knowing that it went to hundreds of homes which were utterly beyond the reach of even my inveterate tramping, and that very many of these readers were able to hear my voice in the sentences and to see my face between the lines. I have felt and still feel that it was a great advantage to the Western Conference and its work that its Secretary was thus enabled to typographically shake hands once a fortnight with all its stalwart workers and with a small but slowly increasing number of new recruits. How much power, encouragement and companionship your Secretary has been enabled to transmit to your constituency through this elongation of his right arm, is something which cannot be reported in such a way as this.

In thus dwelling upon the cubical growth of our cause and the growing interest in these indications of organic growth, let it be clearly understood that there has been no consequent decline in the field-work, there has been no paling of the few missionary fires that have been burning within our boundaries. This becoming evident when I recall to your mind the new self-supporting movements that have grown up during the year, at Greeley, Col., East Saginaw and Manistee, Mich.; the fresh movement at Council Bluffs by Rev. J. Andrew, the double parish of Miss Safford at Algona and Humboldt, the enlarging of the Riverside circuit by Bro. Cushing in Iowa, the doubling of the work of Wm. C. Wright in Wisconsin, adding Lone Rock and Bear Creek to his Wyoming charge. Also the reviving into vigorous life our work at Keokuk under Bro. Elder, at Denver under Bro. Herbert, at Lawrence under Bro. Howland; the new life that came with the new and popular pastor of Unity Church, Chicago, filling again the pews that were so empty since the loss of *our* Robert Collyer; the continuation of the work and all the activities of the Janesville parish under Bro. Loomis; the sustaining at least of the partial life of the Kenosha parish by the monthly visit of Mr. Simmons, Rev. Mr. Dudley making his place good at Madison for that purpose; and the confirming of what was a year ago a guess at Kansas City into a fact. For the first time in my Secretary experience that parish is represented here to-day with smiling delegates. The new Unity Society at Cookville, Wis., has been conducting its lay services throughout the year, which have been attended by large audiences. The spoken word has not been less, but more of a power with us this year than



ever before. Mr. Herbert found time to leave the pressing cares of his new parish to scale the canons of the Rocky Mountains, and on the backbone of the American Continent, among the miners, has spoken eight times for our word, outside his own parish. Mr. Hosmer has been meeting a congregation of 100 people every Sunday evening for the last six months at Newburgh, a suburban town of Cleveland. Galvin, of Chicago, is carrying on regular work in the Newsboys' Home, in Chicago. While at Cincinnati, Mr. Wendte's series of Sunday afternoon lectures by the noblest representatives of interests, human and divine, that could be found speaking on the American platform last winter, attracted for eleven Sundays audiences 1,500 strong. Crooker, the lone voice of Indiana, outside his parish has lectured twenty-six times. Douthit has continued to foster the life at Mattoon. I will not anticipate the reports of the local conferences, I say nothing of the work done in Michigan, in Iowa, and the exceptionally courageous work done by Miss Brown and Mrs. Diggs, of Lawrence, Kan. But here, again, to speak only of public speaking as missionary work would do great injustice to the facts. Not to mention the unpaid and laborious work involved in the publication and distribution of *Our Best Word*, a parish paper of Bro. Douthit's; *Good Tidings*, the organ of the Meadville and Buffalo parishes and the Meadville Theological School; the editorial contributions of Herbert, Simmons and Learned to *UNITY*; the patient and most conscientious work which Messrs. Gannett, Hosmer and Blake have given to the "Unity Hymns and Chorals," a book which has increased the interest in the service of song in a considerable number of our churches already; and the still more laborious work of the latter, Mr. Blake, on what I deem the still more valuable contribution, the "Unity Service and Song," for Sunday Schools, the part II. of which is just added to part I.; the careful work of Mr. Forbush in his book of "Responsive Readings," and the widespread labors of Mr. Gordon, of Wisconsin, in behalf of our dumb and unfortunate relations. In this connection, sheer justice demands that I should hint at the large debt of obligation which all representatives of our cause, from the infant class up and out, owe to my yoke-fellow, W. C. Gannett, from the city of the great apostle. Everything that has been done for *UNITY*, Sunday School Societies, Hymn Book or Conference, bears the impress of his touch. One of my perplexities in making out this report, is the sort of confused feeling as to whether I am reporting his work or mine. Everything I have done is not my work, but his; everything he has done is not his work, but mine. That is to say, generally speaking, the best part of my work is his, and the best part of his work is mine. Certainly that also must go for missionary work which Bro. Herford has done. The persistent greed of this man for contributions, his tireless solicitations, the spirited way in which he has poked up the spiritless churches to do their duty towards the Western Conference, ought to challenge your admiration, as it does my profound thanks. He has been to me a very tower of strength in time of trouble, furnishing the sinews of war in the midst of the battle. Nor must the missionary work

be limited to representatives of the pulpit. The generosity of our President, whose absence we so much deplore; Gov. Bagley, of Michigan, whose generosity has enabled us to put Bro. Forbush's labors in his Responsive Readings within the reach of other parishes than his own; the heartiness of our friend P. B. Moulton, Esq., of Chicago, who, on behalf of the Channing Club, has taken entire charge, not only of the finances, but of the work of fitting up our new head-quarters; the consecrated labors of my associate, Miss F. L. Roberts, who has been instant in season and out of season in seconding my every wish and furthering my every effort; the earnest and, I am sorry to say, somewhat discouraging work of Mrs. Hilton, in trying to arouse an interest among the women of the West, together with the many men and women in our different outposts, frequently without the encouragement of pastor or church, who have stood valiantly by Club, Sunday School and other work, challenge our admiration and deserve our fellowship. As is a robin's song in the spring-time, so is a loyal man or woman midst cheerless surroundings.

Nor has the centralizing work antagonized the general missionary work of your Secretary, as might be supposed. I have had something to do with *UNITY*, something with the organizing the Colegrove Book Co., and with the change of Head-quarters, and the publication of Sunday School and other tools; but I have also attended all the Conferences held in the West during the year, organized one new one, represented you at the National Conference, spent nearly a month in New England in the interest of the Ann Arbor Church, helping to raise the New England portion, \$5,000. But have done more field-work than ever before; traveled more miles, visited more places, and received and attended to a heavier mail than ever before, *i. e.*, I have traveled an aggregate of 21,923 miles against the 14,576 of last year; have visited 44 places as opposed to 41 last year, and delivered 172 sermons and addresses as opposed to 150 last year. The following is a list of places visited by me in the interest of our work during the past year: Janesville, Clinton Junction, Columbus, Necedah, Milwaukee, Cooksville, Turtle, Madison, Beloit, Kenosha, Darlington, Richland Center, Racine, Wyoming and Monroe, Wisconsin; Detroit, Ann Arbor and Kalamazoo, Michigan; St. Louis, St. Joseph and Kansas City, Missouri; Boston, Springfield, Lowell, Taunton and Salem, Massachusetts; Chicago, Geneva, Geneseo, Quincy, Sheffield and Bloomington, Illinois; Humboldt, Algona, Iowa City and Davenport, Iowa; Evansville and Laporte, Indiana; Lawrence, Topeka and Baldwin City, Kansas; Saratoga, N. Y.; Meadville, Pennsylvania; and Cleveland, Ohio.

And this has had to be done in the face of three removals, the prolonged snow blockade of last winter, a collision and a runaway. I have thus catalogued the things done rather than the things undone, for two reasons, *viz.*: 1. The former list is much the shorter and quicker stated. 2. Of the latter list there are others who can speak as intelligently as I, and I hope they will be heard from.

It is my pleasant task to ask your welcome to the following additions to our ranks this last year. It has been



already my privilege to greet them in your name: Rev. E. S. Elder, of Keokuk, Iowa; Rev. Rowland Connor of East Saginaw, Rev. J. Frank Thompson of Manistee, Mich.; and Rev. A. G. Jennings, of Chicago, who has come among us, not to secularize his religion, but to religionize our business interest. These have come to us from the East: Rev. G. C. Miln, of Unity Church, Chicago; Rev. Mr. Gibbs, of Greeley, Col.; and Rev. J. Wassall, of Nora, Ills.; and Rev. S. B. Loomis, of Janesville, Wis.; who have come into our broad avenue from some of the narrower lanes of Orthodoxy. Miss Mary J. Safford, of Humboldt and Algona, Mr. V. B. Cushing, of Iowa City, and Mr. A. T. Bowser, of St. Louis, have been welcomed by ordination. This list of eleven additions is to be offset by our one loss, Bro. George W. Cooke, who has transplanted himself eastward, as a forerunner of the line of missionaries which, according to A. Bronson Alcott, the Mississippi Valley is to send to Massachusetts. On the side of losses must also be placed the suspension and apparent dissolution of the Societies at Indianapolis, Valparaiso, and, possibly, the Fourth Church of Chicago, but the destruction is only apparent. There is in place of each of these a material that is telling and will tell for our ideas.

Brethren, it is with profound feeling that I thank you for your fellowship in the past, the patience you have exercised toward me; you have manifested faith in me and my work beyond my power and my merit. It is with special joy that I greet so many of you here. For the first time in my conference experience it is much easier to count the missing brethren than those present. Why, we are almost all here! We miss these few absent ones: Bixby, and the tender souls at Meadville; Sample and Billman, the only guardians of the Unitarian faith on the watch-towers of Michigan to-day; Miller, who, next to Covell, is the veteran Unitarian pastor of the West; Simmons, with his bright blade that never wounds; W. C. Wright, who to-day is the poorest paid, either in money or fellowship, of any of our hard-working Unitarian ministers in the West; dear, true Bro. Fisher, eloquent in his silent loyalty, sits in his crippled chair at Alton to-day. May those who are here be as near this Conference as he is to-day in love and sympathy. And where is Copeland, the Unitarian scout of Nebraska? Mrs. Cogswell is at her post, waiting for tidings from us, away out in North Platte. Sister Safford, she who is an eloquent argument to the women here that woman can do a work of and for herself in this cause. Yes, way over across the plains, with a mountain for a background, I see standing out the quaint form of our ancient Briton, half Druid, half bard, representative of that solid sense more lasting than the mountain, and that wit more clear than the mountain spring, and that pathos more irresistible than a mountain torrent. Brethren and sisters, let us work so loyally to-day, plan so wisely and love so heartily, that from Denver to Meadville the thrill of the Western Conference will be felt. Let us plan divine things, for surely at this moment we ought to feel the divine investiture.

JENK. LL. JONES, Secretary.

Fare well and prosper; and what is better, learn to live without prospering.—Channing.

## THE ASSISTANT SECRETARY'S REPORT,

Read at the Twenty-seventh Session of the W. U. C., May 4, 1881.

As supplementary to the report of the Western Secretary, this short report of the Western Unitarian Headquarters is made. In October, 1878, the ladies of the Women's Liberal Union, of Chicago, made what they saw was a great venture in opening a room to be known as the Western Unitarian Headquarters. This was to be the home of UNITY, which had then existed only a few months, but was without a home; the home of the Western Unitarian Sunday School Society, another homeless child; a repository of Liberal books and tracts, and a place of meeting for the women of the Liberal Union. Lastly, but really most essential of all, it was intended to be a *home* for Western Unitarians. I hope there are none of you afraid of the name Unitarian, as it means more than the vague term *Liberal*, and is not only a better but a *broad*er title, expressing just what was meant—*Western Unitarians*. It was hoped not only to be the better able to help those who were sending out the anxious inquiries from all parts of the country, "Where can I find out what Unitarians do believe?" but to draw all this to a common center of mutual helpfulness. Whether this has been met or not, must largely be shown through the reports of UNITY, the Western Sunday School Society and that of the Western Secretary.

They and the interests of the Book-Room are so interwoven that to make a report of the Headquarters involves all of them. The Book-Room venture was in the day of small things, but upon that movement hung large interests. The prosperity of the Western Sunday School Society, its success in publishing and supplying the rapidly increasing demand for Unitarian Sunday School material, depended upon an established home from whence it could issue its publications. It was not in a condition to support this home unaided, but it could co-operate. UNITY also needed to enter into co-operative housekeeping with some one, and what more natural than all these, working for the same end,—the encouragement and development of our beautiful Faith,—should unite in one common home. And this common home became, from the time it was opened, a missionary movement, the results of which can no more be estimated by the measurement of line and plummet than any other moral force can be thus estimated. If we apply to this any other measurement, it may disappoint and seem like a useless expenditure of money and strength; but if in our work we allow the time of waiting between the planting and the harvest, the full value of this will surely appear.

From the time the rooms were opened until now, there has been a steadily increasing demand upon the time of the Assistant Secretary in the interests of Unitarianism at large, as separate from UNITY or the Western Sunday School Society. The number of those who made that the place of inquiry as to what was being done in denominational work, or of inquiry into our Faith or its methods, steadily increased, until the actual office-work of book-keeping, correspondence, etc., of the



Assistant Secretary had to be carried outside office hours, sometimes to a laborious extent.

The correspondence, too, has increased, and while much of it is interwoven with the other two interests, yet in itself it is totally distinct. A man writes from some remote Western town, "Please send me a sample copy of *UNITY*, and tell me where I can get books or tracts on Unitarianism. I have been educated in the Orthodox belief, but cannot accept it any longer, and want something that will help me to find a more liberal faith." This is an almost literal transcript of scores of letters we received during the year. You can see how each of those letters require not only the sample copy of the paper, the tracts, slips of Scriptural belief, (which need to be revised sometimes), but they do call largely for a word of help. They need to have the door more than set ajar, it should be opened wide. The writers should be made to feel that there is a place where they can go for help in the future, and this can only be done through personal correspondence.

Again, through the Sunday School Society: a woman writes from a little town in Iowa: "A small package of your Sunday School cards was sent me by a friend, and I write to know if you have any Sunday School Lesson papers. I am liberal in belief, and cannot send my child to an orthodox Sunday School, and must teach her at home. Could you send me a Unitarian paper? Though I am liberal, I know nothing of the Unitarian belief." Sample copies of Sunday School Lessons were sent her, also copies of the *Christian Register* and *UNITY*; and in a few days came a most hearty response, together with her subscription to *UNITY* and an order for all our Sunday School publications. She wrote, "Why did I never know about this beautiful faith before?" From time to time she has sent us a cordial and hearty word of interest. This will show you how, through the Sunday School interests also, comes this reaching out into the larger life of our Unitarian faith.

Then, again, through both these sources, *UNITY* and Sunday School Society, comes the word of greeting from the isolated believers, who reach out hands to us from Maine to California. A few days ago an "inquirer" into our faith sent a most earnest letter from a remote corner of Maine. How the sound of our work had reached his ears he did not explain, but said he was working out "of the bondage of superstition," as he expressed it, and wanted to know where to get the help he needed. I might multiply this till I would tire you out with the hearing, and yet this is only a *beginning* of the possibilities of any center of Unitarian activities. Only have one place in the West where all these things center, and the growth of the work to do will surprise even the most enthusiastic. The Book-Room was indeed begun as a venture, and I have made you but a meager report of its actual work, chiefly because that very work crowded my time to overflowing up to the last day.

Our room was an upper chamber, isolated from the street, and I had well nigh said from the world. We met in an upper chamber, as the early Christians did, but not from the same reasons. It was the *want* of faith

in the many that made this the necessity of the few who believed in our possibilities; and it required patient continuance and much faith in what looked like a doubtful experiment, to hold even that poor upper room until out of it should so suddenly flower the *Channing Club*, with its Club Room,—and the Colegrove Book Company.

None but those who have borne the brunt of the discouraging times can fully appreciate this sudden change to prosperity, and when they tell us, "Your old room was a very poor-looking place," we feel greatly like retorting: "Whose fault was it?" But retorts are unwise, and we are too glad of this late realization of the needs to recall the past.

I am aware this is an unfinished report, but it may give you a small idea, however imperfect, of the work we have been doing the past two years.

FRANCES L. ROBERTS, *Ass't Sec'y, W. U. C.*

## REPORT OF THE MICHIGAN CONFERENCE.

The Michigan Conference holds semi-annual sessions. The spring meeting of 1880 was held in May, at Kalamazoo. The fall meeting was held in October, at Detroit. Both meetings were well attended by the ministers of the State. But in both, the laymen, except those of the church with which the Conference was held, were conspicuously absent. A year ago the Conference numbered eight churches. To-day it has eleven, with several others in the making. This result is owing to the vigorous and systematic work of the State Missionary, Rev. F. E. Kittredge. Mr. Kittredge commenced work for the Conference, May, 1880. During the year he has preached in fifteen to twenty different towns in the State, besides supplying East Saginaw half the time in May, June and July last year, and Ionia half the time from June 1st to the present time. He has also visited some twelve other towns preparatory to holding services. He has traveled about 8,500 miles to accomplish this work, has opened a correspondence of nearly two hundred letters a month with parties interested in our faith, has distributed thousands of pages of our literature, and has made arrangements by which one hundred and twenty-five copies of the *Christian Register* are sent each week to the isolated friends in the State.

The result of his work has been, first, three new churches have been established. One at East Saginaw, which has made Rev. Rowland Connor its minister, who has preached to crowded houses all winter, and has awakened profound interest in all the region round about by the freshness and vigor of his thought. One at Manistee, where Rev. J. F. Thompson has been engaged to preach the current year. One at Ionia, which is waiting for the coming man, but which Mr. Kittredge will continue to supply until said coming man appears. These churches have all paid their way from the outset, and neither receive nor ask outside aid. Secondly, the interest has been kept alive in places where there are as yet no churches, or where the pulpits are temporarily vacant. Thirdly, fresh interest has been awakened in new fields in the rapidly growing central portion of the State, which can hereafter be nursed into vigorous life. Fourth, we are beginning to get acquainted with the



liberal religious sentiment of the State, to find out how much there is of it that can be relied upon, where it is located, and how to utilize it. And thus the organized and unorganized Unitarians are mutually encouraging and helping each other.

The most remarkable part of our missionary work is yet to be stated. He has not only traveled all those miles, written all those letters, distributed all this literature, visited and preached in these thirty odd towns, started these three churches and procured ministers for two of them, but he has raised his own salary and paid his own expenses. In true military style, he has lived off of the country. He reports the receipt of about \$1,200 for the year, all of which he has himself raised in the State of Michigan. In addition to the missionary work, week day meetings have been held by Rev. Mr. Connor in Vassar and Wilmington, and by Rev. Mr. Crooker and the Secretary in Coldwater. Mr. Crooker has also held semi-monthly meetings at Quincy. From the old churches there is both good and ill-news. Detroit and Jackson are fairly flourishing. Ann Arbor is happy in the certainty of its new church. Grand Haven also rejoices in the same good prospect. At Muskegon, Rev. Mr. Fellows has abjured the errors of the Episcopal Church, and accepted the position of pastor of the liberal congregation which has been reorganized under the name of the "People's Independent Church." Mr. Fellows is reported to be a good sound man, and the prospect for a strong church at Muskegon is very flattering. Michigan mourns the departure of Bro. Howland, but is sure that Kalamazoo's loss is Lawrence's gain; and it sympathizes with Brother Pardee, whose ill health has forced him to temporarily retire from his pulpit at Charlotte.

For the coming year we plan to house, if possible, our two new churches at East Saginaw and Manistee, to find a minister for Ionia, and to establish some church in the neighborhood which shall occupy him alternate Sundays; to comfort and cheer Kalamazoo and Charlotte in their temporary widowhood, and to fan into life the smoking embers in a half dozen other places, whose sensitiveness I will not alarm by naming. We want to keep Mr. Kittredge in the field, because we are sure that he is the right man in the right place. To do this we ought to have about \$500 outside aid (the missionary raising \$1,000 by his own exertion), and we ask the Executive Committee of the Western Conference to join the Michigan Conference in memorializing the A. U. A. for this amount. We have faith in our method of work. We believe that careful nursing is the secret of the successful growth of infant churches; and that they must be cared for by some man who has easy access to them, who can look after their interests, help them over the hard places, cheer them when they are discouraged, doctor them when they are sick, and gradually teach them to stand on their own feet. We slaughter our innocents by neglect. We ring joy-bells at their birth, and then leave them to die of cold and starvation. The wise care of the neighborhood nurse saves more lives than the occasional visit of the most popular and skillful physician. Let us nurse the wavering local interests

into little churches, and then nurse our little churches into self-consciousness and self-support, and we shall be laying the foundations for a very solid maturity of religious influence and helpfulness.

T. B. FORBUSH, *Secretary*.

#### THE MEADVILLE THEOLOGICAL SCHOOL.

The school has had under its care the past year thirteen students, one woman and twelve men. We have no colored pupil, as has been the case in years past. On June 16th we graduated four men for the ministry. Few, if any, of our recent students are seeking parishes. They readily find churches that are glad to secure their services in building up the Kingdom. Of the fifty thousand dollars recently called for to further endow the school, something over thirty thousand have already been raised. At least twenty thousand more is needed. The same causes which, as a general rule, keep our churches small in the West, also keep our theological school small. We have not the confidence of the public, but its distrust. Either on account of our truths or our errors, either because we are too far in advance or too laggard behind, we have to row against the stream. However the other churches may be pitted against one another, they are all banded in Macedonian phalanx against us. This strong, broad "stream of tendency" makes our theological position a hard and a discouraging one. The few students we have are men that have often been obliged to make a struggle against parents, minister, friends, and public opinion to come to Meadville. Not unfrequently they come from communities where the voice of our heresy never was heard, but a stray paper, a casual volume of Channing may be the first inkling they have got that there was any other way of Christianity than that of Calvinism or Trinitarianism. How much instruction and sympathy such persons need, I may not say. We endeavor to make the school known beyond the boundaries of our societies, as these fresh recruits often possess an *elan* and zeal for the cause not shared by the children of our own communion. Hence we advertise extensively, or hope to do so more, when we have the means.

The project of a removal of the school has, so far as we can report, no new facts to offer. Probably our friends in Cleveland and New York may be better authorities to consult on that matter than we are in Meadville. As it is, we can provide accommodations and instruction for many more,—treble or quadruple the number we have at present. We have the building, the books, the teachers, the means for doing a far greater work. We hope the Conference will aid us in obtaining good and true men and noble-souled women to mould and inspire with the prophetic fire and the apostolic wisdom. The times, our country, the world need such; a grade beyond the mere easy-going, commonplace reader of sermons,—men that carry the living gospel in their hearts, not in foolscap; in a word, men converted to their own principles and carrying them out in word, deed, and life with a calm but terrible earnestness, as of martyrs at the stake.

A. A. LIVERMORE, *President*.



## REPORT OF "UNITY."

(What was, and what was not, said by W. C. Gannett.)

At the St. Louis Conference, May 4, 1881.

UNITY is invited to add its story this year to the Western Conference Reports, not as official organ of the Conference, but as cousin in the household and hearty ally in the work.

From time to time, for little whiles, the West has had a Unitarian periodical. More than forty years ago a young missionary at Louisville, by name James Freeman Clarke, feeling the need of a paper-extension of himself, started the *Western Messenger* upon its circuit. Conant, "the man in earnest," was one of the results of that first circuit-riding. Not long after, W. H. Channing, at Cincinnati, published what, I think, he called *The Present*, whose numbers make at least one fair volume. There may have been other attempts, but I know of none until the early '70's, when Jones, of Janesville, Wis., in ante-secretary days, issued for three years his *Sunday School*. It gave way to the *Liberal Worker*, edited by Cooke, in Sharon, Wis., for a year or so. Then this in turn became the *Milwaukee Spectroscope*, in Mrs. Dudley's hands. That stopping, the field was empty until 1878.

In March of that year a few friends started a modest little fortnightly called the "Pamphlet Mission." It was planned to hold a Liberal sermon and a page or two of Liberal news, and to carry this, if possible, among the scattered Liberals of the West,—a greeting to the outpost men and women of our family of faith. Sunderland at Chicago agreed to be its editor; and it was believed that by co-operation even busy men with little money could carry on so small a thing as that. Its modesty was its salvation: it is hard to crush an atom, nor could water drown it. As the year passed, we began to talk about developing our sermon into a small newspaper. That would involve more time, more money, more risk. The Publishing Committee agreed to share the work of preparation; Sunderland had left Chicago, but, in his place, Simmons agreed to undertake the editing; Miss Roberts was ready to give more than all her strength in office-work, and a generous young lawyer-cousin (UNITY would hereby warmly recommend Charles H. Roberts to all its subscribers having law-business to transact in Chicago) was at her side to serve as special providence in all emergencies; friends, at the East rather than the West, gave money to make up expected deficits; others promised to contribute articles: and so we took the risk. What should we name the child? Jones and Simmons met at a railroad junction, talked it over on a wood-pile near the station, and a happy thought of Jones' suggested "UNITY." Was it a name irreverently great? Well, our hearts are great! The little paper has honestly tried in spirit and in truth, and by all its leading emphases to interpret that great name. And what should be the motto? The Free Religious Association had made familiar the phrase, "Freedom and Fellowship in Religion." Talking with a friend—in the cars again, of course—Jones said, "Let us add to that the Duty side;" and thus, "*Freedom, Fellowship, and Character in Religion*," became the sign of

"UNITY." In that sign we hope to conquer much. Another year went by, and the paper had to find new editing; and the coming man by absolute necessity must be one who could reach Chicago, the place of publication, easily. Chicago itself still cared next to nothing for us,—Robert Collyer, our one friend among the mighty there, had gone to New York. But "UNITY" had proved itself too valuable an ally to the Western Conference work to be dropped, thought Jones, the Secretary of the Conference. Rather than let it drop, as otherwise it must probably have done, he took it into his own arms, with Simmons and Herbert as editorial helpers. An added burden, truly: as truly, too, it was just what he calls it,—"*a prolongation of his arm*." And now another year, our third, has passed, and March 1, 1881, saw the fourth year begin. It begins more hopefully, we think, than any year before; for now the Colegrove Book Company, formed by Jones, and mainly out of UNITY's friends, assumes the financial and publishing care of the paper, while the editorial charge remains with the old Committee. A "*Little Unity*," too, has just been started. It belongs to a new species of newspaper, designed for neither old nor young, but for old *with* young,—a paper to help mothers and fathers in the Sunday twilight talk with their children, and Sunday School teachers thinking what to carry to their classes. Another outgrowth of the paper, as yet in germ, is what may sometime be big enough to be called the *Unity Publication Association*. It has published this year "Unity Hymns and Chorals;" three pamphlets,—one, the story of the Unitarian Movement in America, one telling how to carry on Unity Clubs, and one on the Civil Service Reform; a selection of Bible readings arranged as church-responses by Mr. Forbush, the plates for this being giving us by Gov. Bagley, of Michigan; and another selection called "Scriptures Old and New," drawn from many books, and designed in part for pulpit-reading by ministers, compiled by Simmons and Hosmer—this bound with interleaves for personal additions.

The subscription list of UNITY on April 29, 1881, held 1121 names. In addition to this an average of about 300 copies of each issue are distributed as free copies at Conferences, to exchanges, libraries, etc., etc. 224 copies go to New England, nearly all the others to 147 different towns in the Western States. In all, the paper finds its way to 37 States and Territories. On the same day *Little Unity*, just started, had 322 names on its list. Neither paper has any debts,—except those due to it,—which cannot be cleared at any moment of demand; and this will continue to be its rule of life.

This, then, is our story up to now. A story of an humble, not a showy beginning. A story, too,—and a story *therefore*,—of steady progress, as we think the paper is better and stronger to-day than it has ever been. And so its managers rejoice that they began it, in spite of knowing well,—none quite so well as they, perhaps,—that it is not yet the paper that it is to be, or which Western Liberals need. It asks your patience, friends: remember it is carried as the extra thing in hands as busy probably as your own. And it asks more,—your help, active and unstinted, provided you believe it is doing a worthy work which nothing else can do so well



just now. It has cost its special friends thus far, besides much freely given time, about \$1,000, which they consider a private investment in the missionary cause of the Western Unitarian Conference: what it asks from others is aid in circulation. We greatly wish to raise UNITY's list this year to 2,000, and that of *Little Unity* to 1,000.

We know two things: (1.) That the big West wants at least one Liberal religious newspaper of its own, at a cheap price, better than any published yet,—know this in part by the number of short-lived papers (no less than four, three of them Westerners) that have been absorbed by UNITY during its three years of life, and by the rise within the same time of two young co-workers still existing, *Our Best Words*, in Southern Illinois, and *Good Tidings*, hailing from Meadville and Buffalo. (2.) We know that UNITY has done some good in two directions: It is welcomed heartily in many places by the lonely twos and threes of the Liberal faith,—this we know by the letters which come to us. And more than any other single agency, it has been the power that has developed the Chicago center to all our Western field-work. That is to say, it was the life of UNITY that made headquarters in Chicago at once a necessity and a possibility: the fortnightly circulation of its thousand copies was the vital movement round which the Sunday School Society, the Woman's Liberal Union and the Conference's Book-Room, concentrated their separate surplus of force in that fifth-story room,—which now, thanks to the awakened generosity of Chicago men, becomes the pleasant Club Rooms connected with the Colegrove Book Store at 40 Madison St. The development of that Chicago center to our work, some of us regard as the great success of our Western Conference, and of its Secretary, during these last two years.

A CAUSE OF EMPTY PEWS.—Deliver us from the man so kid-gloved at the fingers and wearing so shiny a hat that he cannot say a word of welcome to any stranger in the house of God, perhaps to the poor mother wrapped in her old red shawl, and shyly creeping into church, or the young mechanic out of work and inside a threadbare coat. Such gentry need the gospel, but they do not represent it. Some people who need to know of God and a better life will readily take to that knowledge, when borne to them in hands of sympathy and fellowship. It is no wonder that some churches are so empty, when their members show to strangers an exterior about as warm and cordial as the northwest side of a barn in December. Hospitality will do much toward filling up a house and increasing the church membership. Do not roll this duty upon the shoulders of the much-abused sexton. Let some of the fathers and brothers esteem it a privilege to welcome strangers, show them seats, and make them at home in the house of their Father. To some soul, heaven may be in a hand-shake. In fact, judging by the dress-parade we meet with in some quarters, there are churches in which even the twelve apostles would be given a back seat or escorted to a lonesome corner in the gallery.—*Christian at Work.*

The winds that o'er my ocean run  
Reach through all worlds beyond the sun;  
Through life and death, through fate, through time,  
Grand breaths of God they sweep sublime.

For Life must live, and Soul must sail,  
And Unseen over Seen prevail;  
And all God's argosies come to shore,  
Let ocean smile, or rage, or roar.

D. A. Wasson—In Hymns and Chorals.

## TREASURER'S STATEMENT OF ACCOUNTS,

May 1, 1880, to May 1, 1881.

### RECEIPTS.

Balance in hand from last year's account.....	\$ 20 20
Rent for use of office and staff, from UNITY.....	400 00
" " " " " S. S. Society.....	150 00
Contributions from Western Women's Society, per Assistant Treasurer, Mrs. J. C. Hilton.....	270 75
Contributions from the Churches:	
Alton.....	\$ 18 00
Bloomington.....	37 50
Buda and Sheffield.....	20 00
Indianapolis.....	6 00
Ann Arbor.....	25 00
Buffalo.....	125 00
Chicago Church of Messiah (assessed \$250)....	350 00
Chicago Unity Church.....	200 00
Chicago Third Church.....	20 00
Cincinnati.....	200 00
Cleveland.....	65 00
Denver.....	20 00
Detroit.....	100 00
Geneseo.....	15 00
Grand Haven, Mich.....	15 00
Janesville.....	20 00
Iowa, State.....	60 00
Kalamazoo.....	25 00
La Porte, Ind.....	25 00
Louisville.....	50 00
Marietta, O.....	12 00
Meadville.....	50 00
Madison.....	25 00
Omaha.....	10 00
Quincy.....	65 00
Shelbyville.....	10 00
St. Louis, Church of Messiah.....	280 00
St. Louis, Unity Church.....	80 00
Milwaukee (assessed \$75).....	100 00
St. Paul, Minn., (assessed \$75).....	108 00
	2,161 50
Personal Contributions:	
Mr. Whipple and Mr. Richardson, Princeton.....	\$ 10 00
Mr. Follett and Capt. Monk, Sandusky.....	10 00
Joseph Shippem, St. Louis.....	20 00
Martin Field, Muckwonago.....	5 00
Wirt Dexter, Chicago.....	25 00
Henry Strong, Chicago.....	20 00
Andrew Crawford, Chicago.....	10 00
	100 00
Received from Mr. Jones' Preaching and Lecturing.....	\$290 15
Collections at Missionary Services.....	85 50
Grant from Illinois Liberal Fraternity.....	25 00
Special Donations at St. Louis Conference to meet Deficit.....	120 00
	\$3,623 10

### PAYMENTS.

Rev. Jenk. Ll. Jones, on Salary.....	\$2,000 00
Rev. Jenk. Ll. Jones, Traveling Expenses.....	268 97
Miss Roberts' Salary.....	700 00
Clerk's Salary.....	171 75
Office Boy.....	132 50
Rent of Book-Room, 13 mos., to May 1, '81	208 47
Printing Report, Conference No. of UNITY	50 00
Preachers' Expenses to Milwaukee, 1880	
Conference.....	10 00
Office, Books and Stationery.....	34 05
Jenk. Ll. Jones, Telegrams, Postage, etc.....	29 80
Treasurer's Postage and Stationery.....	10 50
	\$3,616 04
Balance in Hand Carried Forward.....	7 06
	\$3,623 10

No arrearage, and no debts.

BROOKE HERFORD, Treasurer, W. W. C.

The lowest resignation is to be found in martyrdom: it is only to be found when we have covered our heads in silence and felt, "I am not worthy to be a martyr; the truth shall prosper, but not by me."—*George Eliot.*

"If there is an angel who records the sorrows of men as well as their sins, he knows how many and deep are the sorrows that spring from false ideas for which no man is culpable."

I say not God himself can make man's best,  
Without best men to help him.

'Tis God gives skill,  
But not without men's hands; He could not make  
Antonio Stradivari's violins  
Without Antonio.

—George Eliot.



## THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

### PROCEEDINGS OF THE WOMEN'S MEETING.

Held in connection with W. U. C., May 4-5, 1881.

Meeting was called to order a 2 p. m., Wednesday, May 4, and Mrs. Sunderland appointed President. A short report of the women's work of the past year was read by Miss F. L. Roberts, together with some plans for future work. The report of Mrs. J. C. Hilton, Assistant Treasurer of the Conference, representing the women's contributions of the past year, was read also. A committee was then appointed to draft a plan of organization to better define the women's work of the Conference, consisting of Mrs. S. C. Ll. Jones, Mrs. C. T. Cole, and Mrs. Eben Richards. The Committee to report at the second session. Remarks were then made by Mrs. Jones; and Miss S. A. Brown, of Kansas, gave a pleasant and interesting account of the gradual evolution of the Lawrence Unitarian Society. First a little club of women, then a Sunday School supplemented, then an occasional sermon, until now they have a Unitarian church with a minister, and good prospects for the future. Mrs. Sunderland responded for the Women's Auxiliary Conference, giving some account of its inception, plan of membership, etc., and of its present work. Adjourned.

SECOND SESSION.—Thursday, 2 p. m. The Committee on Organization reported through Mrs. S. C. Ll. Jones, giving a Preamble and Constitution, which were acted upon clause by clause.

After the adoption of the Constitution, the following officers were elected for the ensuing year. (See p. 116).

It was resolved that \$500 be raised during the year to be appropriated to the support of the Assistant Secretary of the Western Unitarian Conference. After some further discussion concerning the duties of the Directors, etc., the meeting adjourned. F. L. ROBERTS, Sec'y.

### REPORT OF ASSISTANT TREASURER OF THE WESTERN UNITARIAN CONFERENCE.

In accepting the responsibility of the office of Assistant Treasurer of the Western Unitarian Conference, which was created for the purpose of adding substantial benefit to the Conference Treasury, and encouraging the women of our liberal faith to a more active interest in its behalf, I realized that it meant earnest and effective work, and the usual share of discouraging experiences. I did not look, the past year, for large results; and while I regret that my report does not make as satisfactory a showing as you, my friends, may expect, or I had hoped for, it is a beginning in the right direction, and will grow and broaden into a helpfulness that shall prove itself strong and ready. Like all new work, it has had its discouragements in plenty, but I do not admit it a failure. I took it up with a certain amount of enthusiasm, and urged it with an emphasis that I was led to believe would yield the result aimed for. That it has not, is partly due, I think, to the lack of organized societies in many of the churches,—to the impoverished condition of others, from various causes, and the timidity and shrinking of many who keep the *larger* rather than the *nearer* end in view, and underestimate the importance of *small* beginnings. I sent out, in October last, between fifty and sixty letters to members of the different churches and ladies' societies of our liberal faith throughout the West, supplemented by copies of UNITY containing reports on Woman's Work, by Mrs. S. C. Ll. Jones of Janesville, Wis., and Mrs. C. J. Richardson, of Princeton, Ills. These letters were explanatory of the aim and object of our work, and urgent in the matter of its being earnestly and persistently pressed; they also gave the apportionment for each church and society, which was made through the assistance of our faithful Conference Secretary, Rev. Mr. Jones. More than two-thirds of these letters remain unanswered, possibly from not being addressed to the right person; in response to others, came assurances of sympathy and interest, but inability to raise the amount credited to their church or society. From a correspondent in Iowa, whose church was without a pastor, came the word, "Our church is small and weak, and we have held

no services for four months. We keep up our Sabbath School and sewing society, and our pew-rents, as though the church were running, and hope to see better times after a while. Many of us take UNITY, and all feel an interest in the effort for the advancement of liberal ideas." Here is an element of hope for the future that will find true fruition under the leadership of an earnest working head. From Michigan comes the regretful word of "inability to help in so good a cause;" and the hope is expressed that "the future may bring us more active workers and helpers." There are doubtless within the fold of these small, scattered societies, true, earnest women, who would gladly help on the work we have to do, but the conditions of their church-life are such that their whole energy must be centered in ways and means for meeting these conditions, to the exclusion of outside denominational work. I have been disappointed that some of our larger and stronger Western churches have failed us in meeting their apportionment for woman's work. We do not find in cities the same hindrance in raising money that our friends in country villages have to contend with. If one has the *will to do*, and the determination to carry out a purpose, the end is more than half gained. I do not think that the amount given to meet these apportionments should be raised through subscription, but by personal effort of the women in our churches, who are interested in the advancement of our liberal cause; who feel it to be of vital importance, and are ready to be up and doing in its behalf.

I give below the amounts I have received as Assistant Treasurer of the Western Unitarian Conference, the larger number, I think, representing the work of the different "Aid" Societies connected with the various churches and conducted by women:

From Unity Church, Chicago, Ill.....	\$50 00
" Church of the Messiah, Chicago, Ill.....	50 00
" Third Unitarian Church, " ".....	12 25
" Woman's Liberal Union, " ".....	15 00
" Bloomington, Ill.....	10 00
" Geneseo, ".....	5 00
" Milwaukee, Wis.....	25 00
" Janesville, ".....	10 00
" Racine, ".....	10 00
" Madison, ".....	10 00
" Cooksville, ".....	3 00
" Baraboo, ".....	5 00
" Cincinnati, Ohio.....	25 00
" Cleveland, ".....	15 00
" St. Paul, Minn.....	12 50
" Church of the Unity, St. Louis.....	10 00
" Meadville, Pa.....	8 00
" Princeton, Ill.....	8 00
" Northumberland, Pa.....	5 00
" Muskegon, Mich.....	5 00
" River Falls, Wis.....	2 00
Total.....	\$295 75

Mrs. F. B. Cook, of Janesville, Wis., has worked faithfully in behalf of the good cause, and thus raised \$10 more than the amount asked of her State, in all \$60.

MRS. JOHN C. HILTON,

Asst. Treas. W. U. C.

Chicago, Ill., May, 3 1881.

## CONSTITUTION.

### PREAMBLE.

WE, the Unitarian women of the West, for the purpose of increasing our efficiency in the work which appeals to us to be done in spreading and strengthening our Liberal religious faith, do hereby organize ourselves into the Woman's Western Unitarian Conference; the same to be regarded as the woman's branch of the Western Unitarian Conference, to hold its annual meeting and carry on its work in connection with that body. At the same time, co-operating in all feasible ways with the work of the Woman's National Auxiliary Conference.

### ART. I. NAME.

This organization shall be known as The WOMEN'S WESTERN UNITARIAN CONFERENCE.

### ART. II. OBJECT.

The object of this Conference is to labor for the advancement of Freedom, Fellowship and Character in Religion.

### ART. III. MEMBERSHIP.

Any one desiring to co-operate with the Conference in the advancement of Righteousness in the world, may become a member, on the following conditions:

1. ANNUAL MEMBERSHIP.—The payment of one dollar into the Treasury of the Conference constitutes an Annual Member.



2. **LIFE MEMBERSHIP.**—The payment of ten dollars into the Treasury at one time constitutes a Life Member.

3. **DELEGATE MEMBERSHIP.**—All organizations in sympathy with the objects and methods of this Conference, that have contributed to its Treasury a sum not less than \$5, within the year, are entitled to a representation on the basis of two delegates for each society, and one additional delegate for every twenty members in the society.

#### ART. IV. OFFICERS.

The officers of this Conference shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and a Director for each State into which its activities extend. These officers to be elected annually, and to hold their offices until their successors are elected.

#### ART. V. DUTIES OF OFFICERS.

1. **BOARD OF DIRECTORS.**—The above officers collectively shall constitute a Board of Directors, who shall have charge of the entire work of the Conference.

2. **EXECUTIVE COMMITTEE.**—The above board shall immediately after their election select from their number an executive committee to represent its interest. This executive committee will establish its head-quarters at Chicago, Ill., and shall hold its meeting at least once every three months.

3. **OTHER OFFICERS.**—The duties of the other officers shall be such as devolve on similar officers in kindred organizations.

#### ART. VI. MEETINGS.

This Conference shall hold its annual meeting in connection with the Western Unitarian Conference, and such other special meetings as the Board of Directors may see fit to call.

#### ART. VII. WORK.

This Conference shall take some special work for each year, to be decided upon at the annual meeting.

#### ART. VIII. AMENDMENTS.

This Constitution may be amended by a two-thirds vote, at any annual meeting, providing that a notice of such proposed amendment be given at the annual meeting preceding.

### WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

#### THE MEETING.

The annual meeting of the Western Sunday School Society was held in St. Louis, at the Church of the Messiah, May 5th, 1881, Rev. J. C. Learned presiding. A report was read by the Secretary, Rev. F. L. Hosmer, of Cleveland, giving statistics in relation to the work of the past year.

The interests and needs of the Sunday School were then considered under the Lesson side and the Worship side, the former topic being introduced by Rev. J. H. Crooker, of La Porte Ind., who claimed that the object of the Sunday School lesson is to bring out the religious significance of all truth, and that the aim of the teacher, whether using the Bible, science or literature as a test, should be to present truth in its relation to religious life, enforcing the conduct value. It is better not to attempt more than can be well done. Practical subjects, like the relation of health to morality, business ethics, and the moral side of citizenship, are suitable for lesson papers. Rev. C. W. Wendte, of Cincinnati, said that, if it were not for the Sunday Schools, two-thirds of the children would grow up without any religious instruction whatever. He advocated professional training for teachers in this department of work.

Rev. J. T. Lusk, of Marietta, Ohio, thought the idea of a normal school for Sunday School teachers impracticable. A letter was read from Mrs. Fayette Smith, of Cincinnati, who held that much of the teaching was too sentimental and vague to make any definite impression. Mr. Royce, of St. Louis, considered the aim not so much to teach theology, as to place the children in a religious atmosphere. Truthfulness, cleanliness, obedience to parents, etc., are the true religion of childhood. The Sunday School should be made pleasant and entertaining, and the spiritual life should unfold naturally. Mrs. J. T. Sunderland, of Ann Arbor, Mich., protested against making the Sunday School a place of entertainment. She would have the children instructed with seriousness and earnestness in the all-absorbing subjects

of duty, of God, and of religion. Rev. T. B. Forbush, of Detroit, characterized Sunday Schools as a necessary evil. He did not believe in stuffing theology into a child's mind when it is not in a condition to assimilate. Rev. A. T. Bowser, of St. Louis, thought that the minister should train the teachers. A letter was also read from Mrs. Perkins, of St. Paul, concerning infant class teaching.

Rev. J. Ll. Jones, of Chicago, considered Sunday School worship, urging a thoughtful and reverent manner in speaking of sacred things. He would cultivate among the children a habit of respectful silence during religious exercises. Rev. J. V. Blake, of Quincy, Ill., advocated a system of large classes with competent teachers, in preference to smaller classes with teachers of inferior qualifications.

Miss Frances L. Roberts, of Chicago, Treasurer of the Sunday School Society, reported cash sales during the past year \$736.67; stock on hand, \$341.85; net gain for the year, \$67.30. Rev. F. L. Hosmer called attention to the importance of the Sunday School Society as a band of union between the different schools of the West, and as a center of liberal work, through its offices in Chicago, and its publications. He considered it desirable that every teacher should become a member of this society. The benefits of the organization were further presented by Revs. Learned, Wendte, Blake and Jones.

Rev. J. V. Blake offered a resolution, that a Committee of three be appointed to devise means for bringing the members into more direct relations to the work. Revs. J. V. Blake, J. Ll. Jones, and Mrs. J. T. Sunderland, were appointed upon this Committee.

The following officers were elected for the ensuing year: President, Rev. J. V. Blake; Vice-President, Mrs. C. T. Cole, Mt. Pleasant, Ia.; Secretary, Rev. F. L. Hosmer, Cleveland, O.; Treasurer, Miss F. L. Roberts, Chicago, Ill.; Directors, Revs. W. C. Gannett, St. Paul, Minn., and J. H. Crooker, La Porte, Ind. C. A. B.

#### THE SECRETARY'S ANNUAL REPORT,

Read at the Eighth Annual Meeting, St. Louis, May 5, 1881.

To aid the Secretary in making his Annual Report, a list of questions was prepared and printed in blank form, soliciting information as to the statistics and school work of the past year. Suggestions also were asked as to new methods and present needs. Nearly fifty of these circulars were sent to the various schools within the limits of our Conference, and it is upon the replies received from these that the present report is based. It is to be regretted that some of our schools failed to make any answer; but as there were some of our larger schools as well as smaller among the delinquents, the general averages derived from those reporting may fairly represent the whole.

**Scholars.**—The number of scholars, on the whole, remains nearly the same, the graduations and the new accessions about balancing each other. The slight change, however, is on the side of gain. The largest loss in any one school is 30; the largest gain, 40. The average number of scholars in the schools reporting is 115, (exclusive of adults), and there are nine girls to every seven boys. The balance here is on the right side; for as upon marriage the wife usually accepts her husband's politics, and the husband his wife's church, these figures, as may readily be seen, present a most hopeful outlook for the future of the liberal faith! The average attendance of these 115 boys and girls, is shown to be 84. When we consider that the average is for the entire year, that



many of these are little ones, and especially this fact, that our liberal churches, standing alone as they do in the community, gather their congregation and school from wide distances, this average will not seem a low one. In respect of numbers, the mission school of the Church of the Messiah, St. Louis, heads the list with its average attendance of 350; Quincy, Ill., comes to the front with its infant class of 62.

*Teachers.*—There is, on an average, one teacher to every  $9\frac{1}{2}$  scholars, the large infant classes helping to raise the average. Of the teachers, the proportion of women to men is as  $3\frac{1}{2}$  to 1. Parents are represented among these teachers to the extent of  $34\frac{1}{2}$  per cent. In six schools teachers' meetings are held regularly every week; in one, every two weeks; in three, once a month; while others report "irregularly," "occasionally," "intermittent," and six schools have no meetings at all. A lack of trained and competent teachers is mentioned in several of the reports as one of the difficulties under which the Sunday School work is carried on.

*Congregation and School.*—In many of the schools the Festival days bring both school and congregation together in the church. But in answer to the question: Do many of the congregation usually attend the Sunday School services? Three only answer "yes," while others say "few," "very few," "occasionally," and nine answer "no." Among the special needs felt in their work, several superintendents emphasize a more hearty interest and co-operation on the part of the parents and adult members of the congregation.

*Hour of Meeting, Text-books, etc.*—Seven schools meet before the morning service in the church, varying from 9 o'clock to 9:30; eleven follow the morning service (12:15), and three meet at 2:30 P. M. The choice of hour seems to be determined, now by convenience, now as best in itself.

In regard to Lessons and Text-books, the answers indicate great diversity. In some schools, at least, and perhaps in nearly all, the different courses of study, as shown by the reports, have been taken during different parts of the year, and the diversity does not necessarily imply absence or disuse of the one-lesson system. Gannett's "Growth of Religion," is frequently mentioned. The earlier Lessons prepared by Mr. Jones, (Nature Series; Sermon on the Mount, etc.,) still find favor; while the publications of this society have been widely used. Mr. Learned's cards on "The Parables" have special mention, and in several schools the Lesson papers of the Eastern Unitarian Sunday School Society, and some of its text-books, have been used during parts of the year. A striking feature of the reports in this respect is the number of *home-made* lessons the past year,—courses upon a variety of subjects, specially prepared by the minister or superintendent, and privately printed for home use. The increase of activity and "sweet reasonableness," shown in our Sunday School publications, both East and West, the past few years, appears also to have stimulated private enterprise; and however there may be a possible scattering of force in this way for a while, yet it is a hopeful sign for the better instructions to come. Our schools are waking up to the

need of more definite teaching, and such as is in accord with the best scholarship and thought of our age.

As to Service-books, there is still variety, though perhaps somewhat less than last year's reports indicated. The "Sunday School Service-book," (published in Boston,) still keeps its place in several schools. "The Way of Life" is used in others, and "Unity Services and Songs" in others, with a growing demand. To this last a Part II. has just been added, and the price of the two parts, bound together (15 cts.), puts the experiment within easy reach of those who wish to try a more liturgical form of general service in the Sunday School. Besides the arranged services of reading and music, this book contains also a collection of songs and hymns. "Sunny-side" is also used, either wholly or in part, in nearly all our schools. The "Melodist" and "Welcome Tidings," have each one mention. Twelve schools have a chorister, an indication of increased attention to the musical part of the general service as compared with reports of a year ago. One school has a "choir;" to lead, let us hope, and not to "do" the school-singing.

*Festivals.*—Two schools report "none," in answer to the question: What special Sunday School Services are held during the year? In all the others, Easter and Christmas Services have been held, in many of them a "Flower Sunday" service, and in several a "Harvest" Sunday. These are the principal festivals observed, and they have been held by the congregation and school jointly in the church, taking the place of the usual service; at least, several reports mention this fact. Other special services, in one or more schools, include a "Dumb Animal" service, the "Sunday School Concert," a "Channing Anniversary," a Temperance Society, with renewal of pledge every three months, while "Monthly Sociables," Picnics, and Fairs are mentioned among the social gatherings of the year.

*Libraries.*—In most of the schools, books have been added the past year. "Weeding Out" is mentioned by two or three as also practiced, and of nearly equal importance. In one school, of the 130 books added, 90 are from the "Franklin Square" series. In another, children's papers, like "Harper's Young People," etc., have taken the place of new books.

The *Dayspring* is taken for the little ones in many schools, (in one school as many as 78 copies), while the Humane Society's little paper is twice mentioned; but in many schools no children's paper is taken, some apparently waiting till the "coming" one, which is always the only perfect one, shall arrive on the ground.

*Finances.*—Penny collections are taken in most of the schools. These are supplemented by special collections from the congregation at times, and occasionally by a children's fair or festival.

*Helping, or Missionary Work.*—In reply to the question upon this subject we have a great variety of answers, bearing for the most part upon the "helping," rather than the technically "missionary" side. Two schools have sent some of their books to distant places as gifts, (not the refuse of their libraries, after "weeding out," it is to be hoped). Our largest school—itsself a missionary work—has instituted a course of lectures of a scien-



tific character, and also a "Series of Talks to Young Women." The children's mites, says another, are given to various charities, as the classes may vote." Another school gave a Christmas festival to the children of the the colored Orphan Asylum in the same city, not at the orphan asylum, but better, at its own church. Another mentions Thanksgiving Offerings given to the poor, Christmas Toys to orphans, ice-water barrels placed on the street in summer, by the Temperance Society in the school, and papers, etc., sent to a distant Sunday School. Some others speak of aid to "general charities."

*Suggestions, etc.*—In answer to the question: What new methods have you to propose?—we find "more earnest efforts to bring the young people to attend the church service with their parents, and in turn, to induce the parents to join in the services of the school;" another says "that we may bring the Sunday School and congregation into closer sympathy, greater helpfulness and active interest from the latter; we have plenty of good material, if we could only enlist it in the work;" another proposes "graded school, scientific and ethical lessons, simple and good," adding, also, "visitors to find more children and bring them in;" another wants "a course of lessons (simple) on the Bible, its history, literature, stories, etc.," and advocates also on "week-day religious and moral instruction of the children, as in Europe;" another superintendent urges a course of lessons specially prepared for a year's work (he suggests upon the Bible), to be used uniformly throughout our schools, as the International Series in the evangelical churches, thus securing a common interest; while from one of our best workers come these suggestions: (1.) Some well organized plan to get all Western Sunday School teachers to want to be members of the Western Sunday School Society, an *esprit de corps* to be roused. (2.) That the organization of the Short-time-pledge Temperance Societies be recommended to the schools. Several speak of "Lessons adapted to the little ones" as a want felt at present, and urge the preparation of simple lessons to meet this.

*Needs and Claims of the Western Unitarian Sunday School Society.*—The work of the Society, both in the preparation of new manuals and means of instruction, and in serving as a common bond for our isolated Sunday Schools, has shown the great value of such an organization. Some of the very best equipment now offered the liberal Sunday School, owes its origin to this Society. The literary labor expended upon the manuals and lessons has been most generously given, out of love for and interest in this branch of our common work. The sales of our publications have in many cases considerably exceeded the cost of publishing, and gives already some slight income. But with larger means more may be done. We need a larger representative membership from our schools (and churches) not for the fees derived therefrom alone, but for a more direct and felt connection on the part of our Sunday School workers with the common work, and for suggestion and help therein. In our schools of to-day lies our church of the future, and no care or effort is of greater value and importance than that directed to their improvement and greater efficiency.

F. L. HOSMER, Sec'y.

## Directory, 1881-2.

### CONFERENCES, ETC.

#### 1852.—WESTERN UNITARIAN CONFERENCE.

Office, 40 Madison St., Chicago, Ill.

President, M. E. Ingalls, Cincinnati, Ohio. Vice Presidents, D. L. Shorey, Esq., Chicago; Prof. T. C. Wilson, Ann Arbor, Mich. Secretary, J. L. Jones, Chicago. Assistant Secretary, Miss F. L. Roberts, Chicago. Treasurer, Rev. Brooke Herford, Chicago. Directors—Illinois, W. E. Furness, Esq., Chicago. Missouri, John Snyder, Iowa. S. S. Hunting, Des Moines. Wisconsin, G. E. Gordon, Milwaukee. Michigan, J. T. Sunderland, Ann Arbor. Ohio, C. W. Wendte, Cincinnati. Indiana, J. H. Crooker, La Porte. Minnesota, W. C. Gannett, St. Paul. Pennsylvania, J. T. Bixby, Meadville. New York, G. W. Cutler, Buffalo. Kentucky, C. K. J. Jones, Louisville. Kansas, C. G. Howland, Nebraska. W. C. Copeland, Omaha. Colorado, R. L. Herbert, Denver.

EXECUTIVE COMMITTEE (Appointed by the Board of Directors): Chairman, D. L. Shorey, Portland Block, Chicago. Secretary, Miss F. L. Roberts, 40 Madison St., Chicago. W. E. Furness, Esq., Portland Block, Chicago; Brooke Herford, 2,802 Prairie Avenue, Chicago; J. L. Jones, 40 Madison St., Chicago; J. T. Sunderland, Ann Arbor, Mich.; G. E. Gordon, Milwaukee, Wis., and C. W. Wendte, 323 N. Seventh St., Cincinnati, Ohio.

#### 1881.—WOMEN'S WESTERN UNITARIAN CONFERENCE.

Office, 40 Madison St., Chicago.

President, Mrs. E. L. Sunderland, Ann Arbor, Mich. Vice Presidents, Mrs. S. C. L. Jones, Chicago; Julia M. Hunting, Des Moines, Iowa. Treasurer, Mrs. J. C. Hilton, Chicago. Secretary, Miss F. L. Roberts, Chicago. Directors—Iowa, Mrs. C. T. Cole, Mt. Pleasant. Illinois, Mrs. Chester, Covell, Buda. Kansas, Mrs. A. L. Diggs, Lawrence. Wisconsin, Mrs. F. B. Cook, Janesville. Minnesota, Mrs. W. H. Clark, St. Paul. Ohio, Mrs. Fayette Smith, Cincinnati. Michigan, Mrs. T. B. Forbush, Detroit. Missouri, Mrs. M. E. Ware, St. Louis. New York, Mrs. G. W. Cutter, Buffalo. Pennsylvania, Miss Fannie B. Priestley, Northumberland.

EXECUTIVE COMMITTEE.—Chairman, Mrs. J. C. Hilton, 1,428 Wabash Ave., Chicago; Mrs. J. T. Sunderland, Ann Arbor Mich.; Mrs. S. C. L. Jones, 663 N. La Salle St.; Miss F. L. Roberts, 40 Madison St., Chicago, Ill.; Mrs. F. B. Cook, Janesville, Wis.

#### 1873.—WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

Office, 40 Madison St. Chicago, Ill.

President, J. V. Blake, Quincy, Ill. Vice President, Mrs. W. R. Cole, Mt. Pleasant, Iowa. Secretary, F. L. Hosmer, Cleveland, Ohio. Treasurer, Miss F. L. Roberts, Chicago. Directors, Rev. W. C. Gannett, St. Paul, Minn., and Rev. J. H. Crooker, Laporte, Ind.

#### 1866.—WISCONSIN CONFERENCE OF UNITARIAN AND INDEPENDENT SOCIETIES

President, Prof. William F. Allen, Madison. Secretary, Rev. Henry M. Simmons, Madison. Assistant Secretary, Mrs. Frank B. Cook, Janesville. Treasurer, Rev. Gustavus E. Gordon, Milwaukee.

#### 1875.—MICHIGAN CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

President, Prof. Charles E. Greene, Ann Arbor. Secretary, Rev. Trowbridge B. Forbush, Detroit. Missionary, Rev. Frank E. Kittredge, Muskegon. Treasurer, George W. Stickney, Grand Haven.

#### 1875.—THE FRATERNITY OF ILLINOIS LIBERAL RELIGIOUS SOCIETIES.

President, Kersey H. Fell, Bloomington. Secretary, E. C. Switzer, Galesburg. Treasurer, Rev. Chester Covell, Buda.

#### 1877.—THE IOWA ASSOCIATION OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

President, Rev. Oscar Clute, Iowa City. Vice President, Hon. B. F. Gue, Des Moines. Secretary, Mrs. C. T. Cole, Mt. Pleasant. Treasurer, Rev. W. R. Cole, Mt. Pleasant. Trustees, Rev. S. S. Hunting, Davenport; Charles P. Birge, Keokuk; Mrs. C. A. Ingham, Algona.

#### 1878.—INDIANA CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT SOCIETIES.

President, Hon. F. Church, Valparaiso. Vice President, Mrs. W. W. Cheshire, Crown Point. Secretary, Rev. J. H. Crooker, Laporte.

#### 1880.—OHIO CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

President, O. Follett, Esq., Sandusky. Vice Presidents, Prof. A. A. Livermore, Meadville; A. B. Chapman, Esq., Cincinnati. Secretary, Rev. J. T. Lusk, Marietta. Board of Directors, Rev. C. W. Wendte, Cincinnati; Rev. F. L. Hosmer, Cleveland; Prof. J. T. Bixby, Meadville, Pa.

#### 1880.—THE KANSAS UNITARIAN CONFERENCE.

President, B. W. Woodward, Lawrence. Vice President, George W. Peck, Topeka. Secretary, Miss Sarah A. Brown, Lawrence. Treasurer, Mrs. A. M. Allen, Lawrence.



## 1878.—CHICAGO WOMANS' LIBERAL RELIGIOUS UNION.

President, Mrs. J. C. Hilton, 1428 Wabash Ave. Vice President, Mrs. E. I. Galvin, 11 Park Ave. Recording Secretary, Mrs. B. Herford, 2802 Prairie Ave. Corresponding Secretary, Miss F. LeBaron, 343 W. Congress St. Treasurer, Mrs. J. Wilkinson, 482 North La Salle St. Directors, Mrs. B. F. Felix, 502 Dearborn Ave.; Mrs. F. D. Patterson, 30 Langley Ave.; Mrs. G. D. Broomel, 423 Warren Ave.; Mrs. G. P. Gore, 951 Indiana Ave.

## 1881.—THE CHICAGO CHANNING CLUB.

Secretary, Eric Winters, Esq., Howland Block, Chicago. Managers, Messrs. J. D. Harvey, P. B. Moulton and F. C. Wilson.

## SCHOOLS.

### 1844.—THE MEADVILLE THEOLOGICAL SCHOOL.

Designed to educate young men and women for the ministry. Well furnished with library and an efficient corps of professors. Expenses moderate. A beneficiary fund to aid deserving students. Address President A. A. Livermore, Meadville, Pa.

#### ANTIOCH COLLEGE.

Situated at Yellow Springs, Ohio. President, S. C. Derby.

#### HUMBOLDT COLLEGE

Humboldt, Iowa. For particulars, address Prof. A. Earthman.

## ORGANIZED SOCIETIES.

Below we give a list of the organizations within the limits of the Western Unitarian Conference, together with the name of the Minister in charge. Where there is no settled Pastor, we give the name of one of the officers or interested laymen, printed in Italics. The list is only approximately correct, as many embryo societies are not included, and there are others which might not choose to be published in this list, but whom we are, nevertheless, glad to recognize as fellow-workers for "Freedom, Fellowship and Character in Religion."

### California.

Los Angeles—First Unitarian.  
Santa Barbara—Unity Society, *F. H. Knight*.  
San Diego—Unity Congregational Church, David Cronyn.  
San Francisco—First Unitarian, Horatio Stebbins.  
San Jose—Unity Church.

### Colorado.

Denver—First Unitarian, R. L. Herbert.  
Greeley—Unitarian Church, Joseph F. Gibbs.

### Illinois.

Alton—First Congregational, Judson Fisher.  
Bloomington—Free Congregationalist, J. R. Effinger.  
Buda—Christian Church, Chester Covell.  
Chicago—Church of the Messiah, Brooke Herford.  
" Unity Church, George C. Miln.  
" Third Unitarian, E. I. Galvin.  
" Fourth Unitarian.  
Geneseo—First Unitarian, M. J. Miller.  
Geneva—First Christian Congregational, *T. H. Eddowes*.  
Hamilton—Unity Society.  
Jacksonville—Free Congregational, *Joseph Mason*.  
Mattoon—Unitarian Society, Jasper L. Douthit.  
Quincy—Second Congregational, J. Vila Blake.  
Rockford—Christian Union, Thomas Kerr.  
Sheffield, Unitarian, Chester Covell.  
Shelbyville—First Congregational, Jasper L. Douthit.  
Sonora—Sonora Unity.

### Indiana.

Evansville—Church of the Unity, *Jonas Smith*.  
Hobart—First Unitarian, *W. H. Reiffenberg*.  
Indianapolis—Unity Church.  
La Porte—First Unitarian, J. H. Crooker.

### Iowa.

Council Bluffs—Unitarian Society, John Andrew.  
Davenport—First Unitarian, *H. P. Lewis, Esq.*  
Des Moines—First Unitarian, S. S. Hunting.  
Humboldt—Christian Union, Mary A. Safford.  
" Humboldt College, A. Earthman.  
Iowa City—Unitarian and Universalist, O. Clute.  
Keokuk—First Unitarian, Edwin S. Elder.

### Kansas.

Lawrence—Unitarian Church, C. G. Howland.

### Kentucky.

Louisville—Church of the Messiah, C. J. K. Jones.

### Michigan.

Ann Arbor—First Unitarian, J. T. Sunderland.  
Charlotte—First Unitarian, J. N. Pardee.  
Detroit—First Congregational Unitarian, T. B. Forbush.  
East Saginaw—Unitarian Church, Rowland Connor.  
Grand Haven—First Unitarian, S. W. Sample.  
Ionia—Unitarian Society, F. E. Kittredge.  
Jackson—First Unitarian, Ira C. Billman.  
Kalamazoo—First Unitarian, *Charles May, Esq.*

Charlevoix—Liberal Club, *L. D. Bartholomew*.  
Manistee—Unitarian Society, J. Frank Thompson.  
Muskegon—State Missionary, F. E. Kittredge.

### Minnesota.

St. Paul—Unity Church, W. C. Gannett.

### Missouri.

St. Louis—Church of the Messiah, John Snyder.  
" Church of the Unity, John C. Learned.  
Kansas City—First Unitarian, David N. Utter.

### Nebraska.

Lincoln—Free Congregationalist, *George Church*.  
North Platte—First Unitarian.  
Omaha—First Unitarian, W. E. Copeland.

### New York.

Buffalo—First (Unitarian) Congregational, G. W. Cutter.

### Ohio.

Cincinnati—First Congregational, C. W. Wendte.  
Cleveland—Church of the Unity, F. L. Hosmer.  
Marietta—First Unitarian, J. T. Lusk.  
Toledo—First Unitarian, C. Cravens.  
Yellow Springs—Antioch College, *Pres't S. C. Derby*.  
" College Pulpit, N. P. Gilman.

### Oregon.

Portland—First Unitarian, T. L. Eliot.

### Pennsylvania.

Meadville—Independent Congregational, J. T. Bixby.  
" Theological School, *Pres't A. A. Livermore*.  
Northumberland—Unitarian, *Mrs. M. B. Priestley*.

### Wisconsin.

Baraboo—Free Congregational, A. A. Roberts.  
Broadhead—Independent Free Church, *L. W. Twining*.  
Cooksville—Unity Society, *J. K. P. Porter*.  
Janesville—All Souls, S. B. Loomis.  
Kenosha—First Unitarian, *W. R. Bradford*.  
Madison—First Unitarian, H. M. Simmons.  
Milwaukee—First Unitarian, G. E. Gordon.  
Sparta—Independent, *M. A. Thayer*.  
Wyoming—Liberal Christian Society, William C. Wright.

## LABORERS.

The following is a list, as far as known, of those actively interested and more or less engaged in the work of Liberal Ministry, together with their P. O. address at present date.

These, each in his own way, under different names, or with no name, unrestricted by credal distinctions and untrammelled by dogmatic tests of fellowship, "labor to advance the Kingdom of God," within the geographical limits of the Western Unitarian Conference. Those marked † are not actually settled as pastors:

NAMES.	ADDRESS.
Andrew, John.....	Council Bluffs, Iowa.
Blake, James Vila.....	Quincy, Ill.
Billman, Ira C.....	Jackson, Mich.
Bixby, James T.....	Meadville, Pa.
Bowser, Alexander T.....	St. Louis, Mo.
†Bridge, William F.....	Foster's Crossing, Ohio.
†Brown, John S.....	Lawrence, Kansas.
Brown, James.....	Mode, Ill.
†Cary, George L.....	Meadville, Pa.
†Christy, Cyrus W.....	Meadville, Pa.
†Church, George.....	Lincoln, Neb.
Clute, Oscar.....	Iowa City, Iowa.
†Cole, William R.....	Mt. Pleasant, Iowa.
Connor, Rowland.....	East Saginaw, Mich.
Copeland, W. Ellery.....	Omaha, Neb.
Covell, Chester.....	Buda, Ill.
†Cravens, Charles.....	Toledo, Ohio.
Cronyn, David.....	San Diego, Cal.
Crooker, Joseph H.....	La Porte, Ind.
Cushing, Volney B.....	Iowa City, Iowa.
Cutter, George W.....	Buffalo, N. Y.
Davis, Joel P.....	Des Moines, Iowa.
Douthit, Jasper L.....	Shelbyville, Ill.
†Dudley, John L.....	Milwaukee, Wis.
†Earthman, A.....	Humboldt, Iowa.
†Eddowes, Timothy Harold.....	Geneva, Ill.
Effinger, John R.....	Bloomington, Ill.
Elder, Edwin S.....	Keokuk, Iowa.
†Eliot, William G.....	St. Louis, Mo.
Eliot, Thomas L.....	Portland, Oregon.
Fisher, Judson.....	Alton, Ill.
Forbush, Trowbridge B.....	Detroit, Mich.
Galvin, Edward I.....	Chicago, Ill.
Gannett, William C.....	St. Paul, Minn.
Gibbs, Joseph F.....	Greeley, Col.
Gilman, Nicholas P.....	Yellow Springs, Ohio.
Gordon, Gustavus E.....	Milwaukee, Wis.
Graves, Miss Mary A.....	Cooksville, Wis.
†Hassall, Robert.....	Keokuk, Iowa.
Herbert, Richard L.....	Denver, Col.
Herford, Brooke.....	Chicago, Ill.
†Hewitt, James O. M.....	Chicago, Ill.
Heywood, John H.....	Louisville, Ky.
†Hoisington, William H.....	Janesville, Wis.



Hosmer, Frederick L.....	Cleveland, Ohio.
†Hosmer, James K.....	St. Louis.
Howland, Clark G.....	Lawrence, Kansas.
†Huidekoper, Frederic.....	Meadville, Pa.
Hunting, Sylvan S.....	Des Moines, Iowa.
†Jennings, Allen G.....	Chicago, Ill.
Jones, Charles J. K.....	Louisville, Ky.
Jones, Jenkin Lloyd.....	Chicago, Ill.
Kerr, Thomas.....	Rockford, Ill.
Kittredge, Frank E.....	Muskegon, Mich.
Learned, John C.....	St. Louis, Mo.
†Livermore, Abiel A.....	Meadville, Pa.
Loomis, B. Simon.....	Janesville, Wis.
Lusk, James T.....	Marietta, Ohio.
Miller, Milton J.....	Geneseo, Ill.
Miln, George C.....	Chicago, Ill.
Pardee, J. Nelson.....	Charlotte, Mich.
†Porter, Aaron.....	Mountain Lake, Minn.
†Roberts, Abraham A.....	Baraboo, Wis.
Safford, Miss Mary A.....	Humboldt, Iowa.
Sample, Samuel W.....	Grand Haven, Mich.
†Spencer, Abraham A.....	Oshkosh, Wis.
Snyder, John.....	St. Louis, Mo.
Stebbins, Horatio.....	San Francisco, Cal.
Simmons, Henry M.....	Madison, Wis.
†Stone, William G. M.....	Denver, Col.
Sunderland, Jabez T.....	Ann Arbor, Mich.
Taft, Stephen H.....	Humboldt, Iowa.
Thompson, J. Frank.....	Manistee, Mich.
Utter, David N.....	Kansas City, Mo.
†Vickers, Thomas.....	Cincinnati, Ohio.
Wassail, Joseph.....	Nora, Ill.
†Wendte, Charles W.....	Cincinnati, Ohio.
Wilkes, Mrs. E. Tupper.....	Sioux Falls, D. T.
Wright, William C.....	Madison, Wis.

## Announcements.

### TREASURER'S ADDRESS.

To the Ministers, Congregations and Friends of the Western Unitarian Conference.

I have been asked by the Conference to continue as Treasurer another year. My only reluctance has arisen from the unpleasant position in which I was placed last year by the failure of so many of our Societies to make their contribution at the time appointed. Everything was indeed paid up on the last day, but during the year I was left unable to pay the salaries of our already poorly enough remunerated workers, until long after they were due. This I cannot endure, and I have only consented to hold the Treasurership another year on the assurance publicly given, at St. Louis, by the assembled delegates that the churches would do better for the future. The two essential things are, that every congregation in the West shall contribute something, however small, and that the amount shall be collected and transmitted to me *earlier in our financial year.*

Every congregation can do something. There is not the smallest Liberal Society in the West but has at any rate *one man who could give five dollars without being hurt*, and five people who could give a dollar each—and would do so if asked *now* while the interest of the Conference is fresh. It is for the helping of these smaller congregations that the Conference is chiefly working, and surely they should all be willing to contribute a little towards its support.

But, especially, I want our friends in each congregation to bestir themselves at once, to raise the question while the interest of the Conference is still fresh. *It should not be left to the minister.* Ministers have many appeals to make, and they hate asking for money, and naturally put it off, and then, toward the end of the year, the Conference is almost forgotten, interest in it is difficult to arouse, and sometimes the whole matter is allowed to pass. Friends—put this thing through at once! If there was only a single member of your parish at the recent Conference, let him—or her—please, at once, push it forward, and let your pastor and fellow members have no peace until the little contribution is collected.

Friends all,—the Conference was never doing a better work than it is at present. But at the same time its necessities are also increasing. Last year an arrangement to engage Rev. Jenk. Ll. Jones, for his whole time, came into effect when the year was partly gone, so that we

only had to meet a part of the increased expenditure involved. This year the whole amount falls upon us—and though the "Women's Conference" undertakes to raise what is necessary for carrying on the office work, we still have to face a clear increase of \$500, our own responsibility of last year. *This additional \$500 has to be met.* Some of the churches have undertaken to try to raise a much larger apportionment than heretofore. If all the churches would act upon the principle of doing what is asked, *and a little more*, the whole would be raised without difficulty.

Dear friends, I appeal to you to help us in this, our common work! It is a grand, good work we have in hand. This West—in every city and village—is alive with thought, questionings and doubts which want just such voicing and helping with living influences of piety and faith, as our Conference workers, both by the tongue and pen, supply. Our last year, with whatever deficiencies there were, was our best year yet, both for work and finances. Help me that this year may be better still!

BROOKE HERFORD, Treasurer.

Church of Messiah, Chicago.

### APPORTIONMENT FOR 1881-2.

[Most of these amounts were assented to by the delegates present at St. Louis; and it was unanimously resolved that they should be paid, half before Nov. 1, 1881, and the balance before Feb. 1, 1882.]

Alton.....	\$ 20 00
Ann Arbor.....	25 00
Bloomington.....	50 00
Buda and Sheffield.....	20 00
Brodhead, Wis.....	10 00
Buffalo.....	125 00
Chicago, Church of Messiah.....	350 00
"    Unity Church.....	250 00
"    Third Church.....	30 00
Charlotte, Mich.....	10 00
Cincinnati.....	250 00
Cleveland.....	75 00
Denver, Col.....	25 00
Detroit.....	100 00
Evansville.....	10 00
Lawrence, Kan.....	10 00
Manistee.....	55 00
East Saginaw.....	10 00
Ionia.....	10 00
Keokuk.....	20 00
Hobart.....	5 00
Geneseo.....	25 00
Geneva, Ill.....	20 00
Grand Haven, Mich.....	15 00
Indianapolis.....	10 00
Jackson, Mich.....	10 00
Janesville.....	20 00
Iowa, State.....	60 00
Kalamazoo.....	25 00
Kansas City.....	10 00
Kenosha.....	20 00
La Porte.....	25 00
Louisville, Ky.....	60 00
Marietta, Ohio.....	10 00
Meadville.....	50 00
Milwaukee.....	75 00
Muskegon.....	10 00
Madison.....	25 00
Nebraska, State.....	10 00
Omaha.....	10 00
Quincy, Ill.....	80 00
Shelbyville.....	5 00
St. Louis, Church of Messiah.....	500 00
"    Unity Church.....	80 00
St. Paul, Minn.....	100 00
Toledo.....	10 00

### MICHIGAN UNITARIAN CONFERENCE.

The Spring session of this Conference will be held at Ionia, June 7-9, 1881. The opening sermon will be preached by Rev. Rowland Connor, of East Saginaw. Messrs. Forbush, Fellows, Billman, Sample, Kittredge, Thompson, Sunderland, Jones and others participating in the programme.

### ANNIVERSARY WEEK IN BOSTON.

The American Unitarian Association will celebrate its Fifty-sixth Anniversary on Tuesday, May 24. The morning meeting will be held at Hollis Street Church. Ad-



dresses by Revs. J. H. Heywood, E. E. Hale, C. A. Staples, and E. A. Horton. The evening meeting will be held at Music Hall. Rev. R. R. Shippen, of Washington, D. C., will deliver the address.

The Unitarian Festivals will be held Thursday afternoon, May 26, beginning at 5 p. m., at Music Hall. Gen. H. K. Oliver, presiding.

#### IOWA UNITARIAN CONFERENCE.

The annual meeting will be held at Des Moines, June 30 to July 3, 1881. Rev. E. S. Elder, of Keokuk, preaching the opening sermon. Further announcements in next issue of UNITY.

#### NEW UNITY PUBLICATIONS.

UNITY SERVICES AND SONGS, by J. Vila Blake. Part II.: containing Seven New Services on Jesus, Saints and Sages, Freedom, Fellowship, Character, Faithful in All Things, and Thanksgiving and Praise, and 22 New Songs, has just been added, making in all a convenient Service and Song book for Sunday Schools, containing 13 Services and 42 Songs. Single copies, 30 cts.; per hundred, \$15.00.

WESTERN UNITARIAN CONFERENCE DIRECTORY FOR 1881-2. —Containing List of Conferences, Schools, Churches, and Ministers. Pamphlet with Calendar. Convenient for desk and the pocket; 10 cts. per copy.

RESPONSIVE SERVICES.—For minister and congregation. Arranged by T. B. Forbush. Single copies, 35 cts.; per doz., 25 cents. The above will be bound together by special arrangements.

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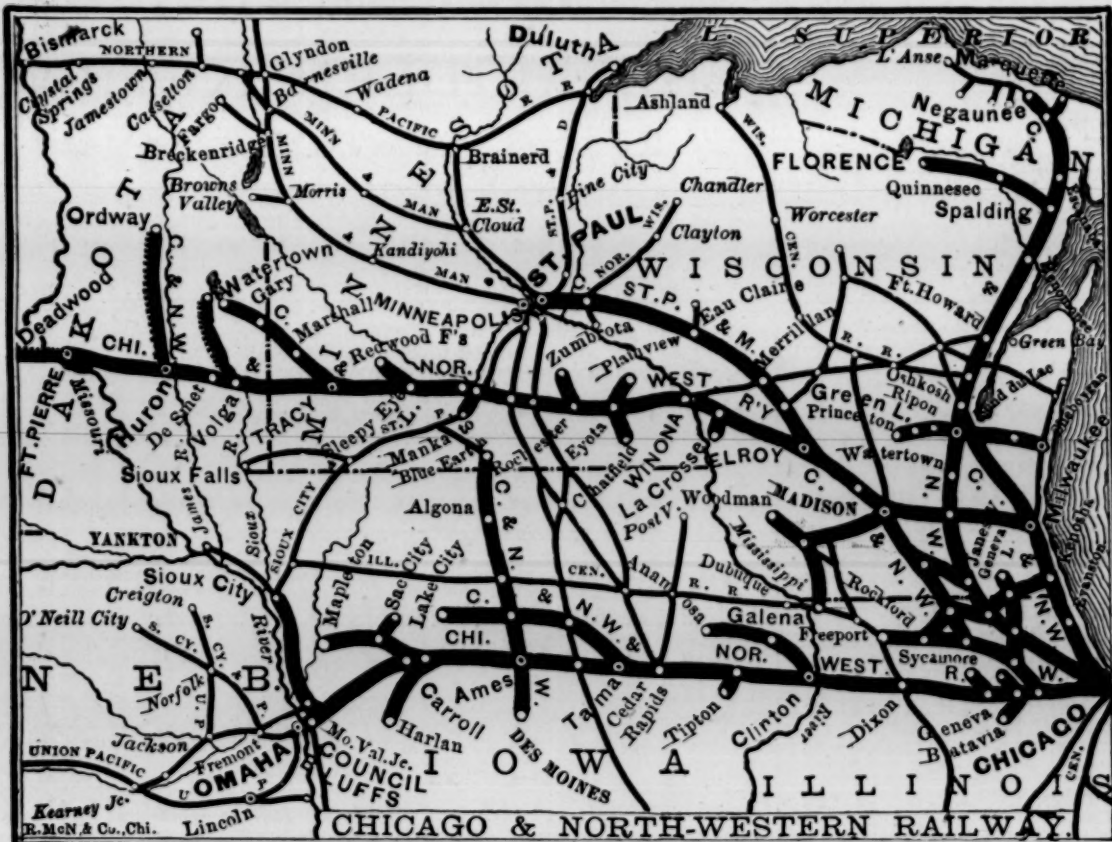
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